Evangelical Christendom.

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MONTHLY NOTES.

The Bishop of Lincoln is at present so distinctly the leading figure in the great struggle which is now taking place in the Church of England, that any words from his lips bearing upon the point at issue are of importance. At the Lincoln Diocesan Conference lately held, he thus expressed himself (to quote the *Times'* report): "There was such a thing as real essential Christian-revealed truth, and, that being so, God had put it into the hearts of men to understand what that essential revealed truth was; and the more they studied it, the more they would be able to appreciate it. There was such a thing as real Christian doctrine, and it was the capacity to understand this truth, to die for it rather than relinquish the fight, which gave him confidence for that battle in which he was engaged." This shows very clearly that it is not for the mere externals of Ritualism that the bishop and his party are contending.

What, then, is this "real essential Christian-revealed truth" for which the Bishop of Lincoln would die rather than relinquish the fight? It is, in plain English, the Romish Mass against which our reformers protested and did actually, and not in words only, "die rather than relinquish the fight." They died in their protest against it. The Bishop of Lincoln would die to reverse their work and, if possible, re-introduce it. It is refreshing to hear, in contrast to this, what another Bishop (Bishop Ryle) says in answer to the Dean of Peterborough's weak project of legalizing Ritualism by allowing a double interpretation of the Ornaments Rubric: "We will not sacrifice principle for the sake of unity and peace. Until men can show us plain verses in the New Testament, or plain passages in the Articles, or Communion Office, or Ordination Service, or Catechism of our Prayer Book, which contain and teach sacerdotalism, we shall continue to resist any attempt to legalize sacerdotalism in the Church of England."

The managers of the Cardiff Church Congress have offered a deliberate insult to the Protestantism of the Church of England, by an exhibition of the most extreme Ritualism at a service at St. Mary's Church, to which members of the Congress were invited and which the *Record* does not scruple to call "High Mass at St. Mary's." The Bishop of Llandaff, since his attention has been called to it, by a protest of some evangelical clergymen who attended the Congress, has expressed his regret, and says, "If I could have supposed it possible that it would have assumed such a character, I should not have asked the Bishop (of Derry) to preach in the Church referred to." But what we are to think of the preacher (Bishop Alexander), who, seeing all that was going on, refrained from any protest, and thus virtually sanctioned the Ritualistic performance by his silence as well as by his presence. The name of Derry was of old associated with the words "no surrender." It is sad to see a Protestant Bishop of Derry thus tamely surrendering the Protestant principles of the Reformation to the aggressive Ritualistic faction who seem to have been in the ascendant at the Cardiff Church Congress.

The London County Council have begun a work in which all who value public morality, not to say religion, will wish them God speed—the purification of the music halls of London. A meeting has been held at St. James' Hall, with the Bishop of London in the chair and the Bishop of Bedford as one of the speakers, to express sympathy with them in this good work. The Bishop, as well as the other speakers, made it plain that what was objected to was not amusement or even vulgarity, but offences against decency. The withholding of licenses from some of the places of amusement which have offended in this respect will, it is hoped, lead to greater care in the future on the part of the proprietors of such places. We can only wish that the County Council would take in hand a similar purification of the great pictorial advertisements of London, some of which loudly call for suppression.

The kindly meant advances of the Episcopal body, assembled at the Lambeth Conference, towards their Nonconformist brethren have been considered at most of the great denominational gatherings lately held of the Congregational, Baptist, and Wesleyan Churches. The letter of the Archbishop of Canterbury setting forth the conditions suggested for bringing about Home Reunion, formed at these meetings a subject for respectful consideration; but the difficulty which all acknowledged to be fatal to any attempt at corporate union was the unreasonable demand for a recognition of what was called the Historic Episcopate. The ministry of each denomination justly claims to represent their conception of what the Episcopate should be, and if the Historic Episcopate means the Episcopate of History there is nothing in that, as it existed previous to the Reformation, to lead any intelligent Christian to desire to claim relationship with it. If the Bishops of our own day were more faithful in maintaining Protestant truth they would gain a more cordial recognition than that which is at present accorded to them.

At the Oxford Dioscesan Conference, before a large majority hostile to his views, Canon Christopher had the courage to speak against a motion which aimed at recognizing Ritualism. The Conference vouchsafed him a respectful hearing until he stated two unpalatable truths: First, that "never once in the Bible was a minister of the Gospel as distinguished from a layman called a sacrificing priest;" and secondly, that "the Church of England had removed the word 'altar' from the

Prayer-Book." This was too much for Canon Bright, who rose and protested against the discussion of Theological questions at the Conference, and the Bishop thereupon requested that Mr. Christopher would confine his remarks to the ritual question. But are not the two truths which gave such offence at the very foundation of the ritual question?

The answer of the pastors and delegates of the Baptist Union to the letter of the Archbishop of Canterbury expressing the readiness of the English bishops to confer with them on the subject of Home Reunion, suggests in its closing sentence a better way to promote Christian union. After commending co-operation in Christian work they say, "In our judgment such co-operation would be a truer index of the growth and power of the spirit of Christian brotherhood than a comprehensive organization and a mere outward conformity." It is well to remember in connexion with this well-intentioned effort to promote corporate union amongst Christians, that the Evangelical Alliance distinctly recognizes corporate union as an essential feature of Christianity. Their motto is *Unum corpus sumus in Christo*, but they do not regard this corporate union as anything yet to be attained—seeing it already exists—but to be manifested to the world by a union of heart rather than of form. To promote this manifestation of Christian union is one of the chief objects of the Alliance. To raise up however a point of secondary importance, not essential to Christian life, such as the Historic Episcopate, and exalt it into a condition essential to communion does not tend to promote Christian union, but rather to "cause divisions and offences contrary to the doctrine which we have learned." How important is the principle laid down in Rom. xv. 7: "Receive ye one another, as Christ also received us, to the glory of God."

A striking article in last month's *Contemporary Review* on "The Triple Alliance, and Italy's place in it," has been exciting a great deal of interest not only in the secular but also in the religious world. The future of the Papacy is so distinctly a religious question, affecting as it does the largest denomination in Christendom, that it is not inconsistent with our usual abstention from secular subjects to express regret that a leading English Review should vilify the young Italian kingdom by saying that "the appearance of Italy in the Triple Alliance is no better than a gigantic piece of tomfoolery." Such language can only give offence to a young and sensitive nation. As to the source from which it proceeds, we have a clue in a sentence, in which the Pope is spoken of as "a great personage seated in the Vatican, who has the disposal of the hearts, and at a critical time, perhaps, also of the hands—of what may prove to be a respectable fraction of Italians." The writer, whoever he may be, writes evidently from the Vatican rather than from the Italian point of view.

The Rev. James Wall, the well-known and highly-esteemed Baptist Missionary at Rome, expressed at the meeting of the Baptist Union at Birmingham the other day his opinion of this article in the *Contemporary*: "In Italy a great movement is being carried on. There is the purest patriotism that was ever developed in the human breast. He had been reading the article in the *Contemporary Review*, and from his point of view he believed it must have been written by a Russian, a Frenchman, or a Jesuit. It did not express Italy at all. The Italians are making enormous sacrifices at the present time, and sacrifices which many thought suicidal. He believed they were looking to God nationally

in a very dim and obscure manner. Of one thing he was sure that 99 per cent. of the nation were perfectly prepared to sacrifice their property, their time, their children, and their lives rather than see their fatherland torn again to pieces by the enemies that the Pope would introduce into the land."

A three days' Conference exclusively devoted to the subject of the Jews, both in its prophetic and missionary aspects, has been held, last month, in the Mildmay Conference Hall. The attendance was good considering the time of year, and the number of the speakers and the deeply interesting character of their addresses testified to the strong interest which the Jewish subject ever excites in the minds of Christian people. Some of the speakers were themselves the fruits of missions to the Jews; and one especially—Dr. Adolph Saphir—illustrated how any debt contracted by Gentile mission work to the Jews has been abundantly paid back. His able and eloquent speech was one of the most instructive and interesting of those delivered at the Conference. Our readers will find in another column an interesting paper, prepared by Dr. Dalman, of Leipsiz, along with Professor Delitzsch, which is supposed to be the most accurate statement yet published of the statistics of mission work among the Jews.*

Lord Grimthorpe has raised an interesting question which is being discussed in the *Times*. What is the meaning of the "validity" of the sacraments? Exceptional cases are referred to in the correspondence, such as that of three officers at Brussels in 1815, who, when the midnight summons came to advance to Waterloo, knelt down together in a private room and partook of the bread and wine without the presence of any ordained minister. Archdeacon Norris admits the efficacy, but doubts the validity, of such a sacrament, using as an illustration the case of a will which may be invalid through the legal formalities not having been duly complied with, but which in equity might stand if those interested in it agreed to carry it out. But how strange it is that in these discussions as to the validity of a sacrament, the far more important point is overlooked of the state of mind of the recipient. However in order all the externals of a sacrament may be including the status of the administrator, if that be a point of importance, there is no efficacy or validity without faith in the recipient, as Article XXV. of the Church of England well expresses it: "In such only as worthily receive the same they have a wholesome effect or operation."

Since the above was written, Lord Grimthorpe has written another letter to the *Times*, in which he strikes the right nail on the head by saying that "the intention of the receiver, or would-be receiver, is far more important than the administration by any body." He controverts "the point contended for by the head of the Pusey House that administration (of a Sacrament) by an Episcopal Ordinee makes itself secure of efficacy, and that no other does—in other words, that the security depends not on the condition and faith of the receiver but on the condition and faith of the administrator;" and after asserting that if a Dissenting congregation chooses to receive the Sacrament at the hands of a cobbler, he adds, "They may receive it with full efficacy if they are in the right mind." "Where did Keble or the head of Pusey find anything to the contrary in the only book of authority on the subject?"

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* This Paper is unavoidably held over.

A SCEPTRE OF RIGHTEOUSNESS.

THE sixteenth verse of the third chapter of John, which tells us that "God so loved the world that He gave His only begotten son that whosoever believeth on Him might not perish but have everlasting life," is an eminently favourite text with preachers, and has undoubtedly been the means of drawing multitudes to God, through Christ. The young missionary is very much disposed to rely upon it as an adequate statement of the Gospel to the heathen. But it relies for its significance upon the first word "God"—upon the conceptions that men have of God. In other words the love of God impresses sinners, when the other perfections of God—His holiness, truth, justice, might, majesty, and sovereignty—are also in some measure exhibited. In some of the Hindu books and systems—in the Wallabh acharyan system, for instance, so popular in Western India—there is a great deal about the love of God, and the way in which He abandons Himself, so to speak to the worshipper; but the love therein expressed is not the love of a holy, just, and sovereign God, but rather the deification of the corrupt self-love of the worshipper. If people would impartially examine themselves they would find out that the love of God exercises a benignant sway over them just in the measure that they have exalted views of the holiness, justice, and majesty of God.

In the Old Testament Scriptures we are called to admire the wisdom with which God proceeded in the revelation of Himself to man. When the Jews were to be delivered from the serfdom of Egypt, the power and majesty of God were exhibited in the conflict with Pharoah's pride and obstinacy, and finally in the destruction that came upon the Egyptian army in the Red Sea. At Sinai the awful majesty of God was so revealed that the memory of it continued from generation to generation, and the Ten Commandments were from age to age the utterance of that august and awful being whose glories had been displayed at Sinai. Even Moses, who was favoured with such confidential interviews with Jehovah, was at times so awe-struck that "he exceedingly feared and quaked." In instructions given for the rearing of the tabernacle and for the the worship to be rendered there, it is evident that a leading object was to educate in the minds of the worshippers a feeling of awe and reverence for the Holy One who there condescended to meet with man. Of course the revelation was not confined to such representations, otherwise the carnally-minded Jews would have found the burden intolerable, and turned away to less alarming representations of Deity, as indeed they were only too much disposed to do. There was a sufficient revelation of the fact that God really loved the people, and was ready to be found of them, and had made provision for the forgiveness of their sins. Still, all through the Old Testament we find special awe-inspiring epiphanies, manifestations of the holiness and majesty of God. And what is noticeable is that these revelations are made to the best men, those who were most devoted to the service of God. There was Job, for instance, dear to God above all his contemporaries; when God would explain to him the mysteries of His providence, He revealed to him His majesty, purity, and omnipotence, till the patriarch cried out, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes. See Isaiah before the seraphim-girt throne; Daniel, when the glory of God approached him, and his comeliness was turned into corruption; Ezekiel. Above all, in the first chapter of the Apocalypse, when the glorified Son of Man appeared to the beloved Apostle, the latter fell at his feet as one dead. When we remember how wondrously near and dear John was to his Lord, and the half century of such acquaintanceship that had gone by, we cannot but be impressed by the evidence that even they to whom the love of God is everything, need to have their attention drawn to the majesty and might and splendour of their loving Lord. It is just possible that some who have been favoured by precious revelations of the love of their Redeemer, may err by occupying themselves too exclusively with His love. At all events, it is very clear to us that the Gospel is not fully preached to men until we show them the natural attributes of God, His perfect knowledge and absolute power, His sovereignty and justice, so that they may know whose love it is that offers salvation to them.

And this would seem to be one reason why the early proclamation of the Gospel was accompanied by such displays of divine power in signs and wonders and mighty deeds. Paul, looking back on his ministry among the the Gentiles, says: "I will not dare to speak of any of those things which

Christ hath not wrought by me [but only of those which He wrought by me] to make the Gentiles obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum," I have fully preached the Gospel of Christ. In the Acts we see that the great aim of the apostles was to establish first the fact of the resurrection, the power of God in elevating Jesus from the tomb to his own right hand, for it was this that gave significance to the death of Jesus. The death of Jesus on the cross was no more than the death of any of the numerous martyrs of whom Church history tells us, until we show that Jesus was filled with all the fulness of God.

G. B.

THE MINISTRATION OF THE SPIRIT.

That the Christian believer is the medium through which the world is to receive the Word of God, is admitted by every one. And that the Christian believer is to minister to the world dead in sin the quickening Spirit is equally true. This is the doctrine set forth in 2 Cor. iii. 1-18; iv. 1-6.

1. That the word spirit, in this paragraph, is not always spelled with a capital letter, is no sure guide to its signification. There is no harmony among translators in the use of the capital letter in this paragraph. Some use it in one place; others, in another.

2. This church at Corinth was composed of Christianized Jews and converted Gentiles. The historic Jew looked so exclusively to the letter of the law that he entirely lost sight of the spirit, or substance, of the Mosaic Covenant.

The indwelling Holy Spirit as the interpreter and conservator of the Word of God, was an idea wholly foreign to the Cabalistic Jew. An external ritual, the observance of which was thought to confer righteousness, was all that he saw. And to secure the letter of the law from misapplication or abuse, he hedged it about with numerous traditions of his own. This characteristic led these Jewish Christians at Corinth to look exclusively to the letter of the New Covenant.

To bar this habit, St. Paul declares himself to be a minister of the Spirit of the New Covenant, instead of the letter of it. And that no one might take him to mean simply the temper or quality of the New Covenant, he characterizes this Spirit as the agent who gives life, the "Spirit of the living God" spoken of in the third verse of the third chapter.

3. The Covenant ministered by Moses viewed God from the standpoint of His law; but the New Covenant ministered to the Corinthians by St. Paul views God from the standpoint of His Spirit. The law led to Christ and regeneration by the Spirit; and, so, the Spirit exalts Christ and magnified the law. In the Mosaic Covenant a veil intervened between God and mankind; but in the New Covenant the veil being removed, the believer comes into the immediate presence of God, "having liberty to enter into the holiest by the blood of Jesus." The Old Covenant was God revealed in the law; the New Covenant is God revealed in the Holy Spirit. Both Covenants come of the atonement of Jesus Christ manifesting the love of the Father for a lost world. But the glory of the Mosaic Covenant is lost in the exceeding glory of the New Covenant as moonlight is lost in the sun's meridian splendour.

To minister the New Covenant, therefore, is to communicate by faith the Spirit of the New Covenant (Acts viii. 14-17). That such was St. Paul's experience is evident from his own testimony. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power (1 Cor. ii. 4). That this experience was common, seems clear from St. Peter's statement that heralds of the New Covenant "preached the Gospel with the Holy Ghost sent down from heaven." (1 Peter i. 12).

4. This communication of the Spirit becomes possible when we behold, without intervening veil, the glory of the Lord, being "changed into the same image from glory to glory even as by the Spirit of the Lord." Others thus are permitted to see the divine glory in us and are led to accept the same glorious salvation. This idea is clearly conveyed by the Revised Version, which reads, "with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." More clearly still is the idea presented in the translation of the eminent critics, Conybeare and Howson: "We all, while with face unveiled we behold as in a mirror the brightness of our Lord's glory, are ourselves transformed into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit."

5. That St. Paul's preaching communicated

the Spirit of God is further manifest from the third and fourth verses of the fourth chapter—"But if our Gospel is hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The Apostle affirms that if any do not obtain salvation under his preaching it is because of their own minds being blinded and their hearts veiled against the light of the glorious Gospel falling upon them. But by what instrumentality does this divine radiance reach "them that believe not?" The Apostle's reply is: "For we preach not ourselves, but Christ Jesus the Lord."

To preach Christ is not simply to convey to another the doctrine concerning Christ, but to transmit His personal power. The sixth verse shows how this is done: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The idea is that God shines in the Apostle's heart in order to shed forth upon others the radiancy of the knowledge of the glory of God in the face of Jesus Christ. Conybeare and Howson read this sixth as follows: "God, who called forth light out of darkness, has caused His light to shine in my heart that the knowledge of His glory manifested in the face of Jesus Christ might be shed forth [upon others also]."

That St. Paul transmitted the glorious personal power of Christ as well as the truths concerning Him, is beyond doubt. That this grace is now possible the Holy Scriptures clearly teach; and that the Holy Spirit conveys this divine glory into the world by the way of the Christian believer's heart, the foregoing Scriptures clearly prove.

S. P. Jacobs.

Foreign Intelligence.

FRANCE.

[By our own Correspondent.]

Paris, Oct. 17, 1889.

The funny little Fame on tiptoe, fain to flit from the dome of the Trocadero, calls the world to admire the glittering scene at her feet. If ever the quaint old last-century pictures in Pilgrim's Progress, of Vanity Fair with its gaudy pinnacles, domes, towers and flaunting attractions were realized to the eye, they are so there! We descend the flowery slopes and enter the gorgeous scene, for such it is when reached, and the fluttering sensation is lost in the beauty and interest of detail. Everything that can absorb the human mind and expand the faculties seem gathered and grouped in the vast plain, from the tremendous weapons of war to the most delicate appliances of philanthropy. But there the domain stops; the threshold of the spiritual is not to be passed. Where is God? Unrecognized officially. His wonderful works are visible, and the upward growth of the powers He has given to man, from the uncouth troglodite to the most refined of the present day, are magnificently exhibited; the Mohammedan can call from his Minaret, the untutored savage may have his fetishes, the Buddhist, his temple and worship, as matters of curiosity, but Christ is "without the camp." Officially it is the glorification of man, and God is so excluded that anything connected with Him must appear in its unspiritual and human aspect. Innumerable bills are stuck upon walls to warn the incautious of danger of various kinds. We thought in passing, "Were bills put up to warn men of their soul's danger, what a *tolle* universal there would be!" No soul-warnings are officially allowed within the precincts; but many a Christian walking with God, glorifying and praising his Heavenly Father for giving to man such power of intellect displayed around, finds opportunity of speaking of Christ, disseminating Gospels, tracts and Scripture cards; and certain exhibitors and their Christian agents have piles of tracts and leaflets from various sources, and dispense them with their prospectuses. One Sunday afternoon a gentleman, sitting in one of the large refreshment-rooms, quietly offered tracts (Cheyne Brady series) to one and another, until the torrent of people passing gave him no rest; thousands received them, and at last he positively had to escape from the pressure.

The Paris City Mission has been able to place the Scriptures in the hands of foreign exhibitors and their agents who can read, each in their own tongue—the Buddhist priest in the heathen temple received with grateful eagerness the proffered volume—and entered into friendly converse with Arabs, Turks, natives of Tonkin, China, Java, Africa, South Sea Islanders, and what not! In their hut, surrounded with heathen countrymen, were Robert and Anna from Maré, Christian converts of the Rev. J. Jones, full of tender attachment to their missionary. The Jews—David from Bethlehem, Abraham, Daniel, Joseph, Solomon, and others of Biblical names in their Algerian shops—were not forgotten, nor the Egyptians in the Street of Cairo. Then the British and Foreign Bible Exhibit, in the Liberal Art Department, has attractive little rows of Gospels advertized, "Take! they are free." Many do take. "Spend a quarter of an hour in the Protestant Pavilion and look through its catalogue—if your soul is pious you will be moved, if you are a mere sceptic you will be amused, but in anywise your quarter of an hour will not be wasted;" (says a worldly Roman Catholic daily.

It would be invidious, indeed, to blame either quiet, slow and (supposed) sure giving on one hand or rapid and profuse giving on the other. Let each give in faith and prayer, and a blessing must ensue. To his own Lord each standeth or falleth. Who art thou who judgest the servant of another? What if some tracts and Gospels are torn up? What if some dauntless Christians have been slandered, beaten, and killed in the course of ages? Let each follow his Lord and care not what men say, so that at the Master's return he may hear the glorious "Well done, good and faithful one!" It is refreshing to see in the handsome hall of the Cercles Populaires the most conspicuous place given to the Young Men's Christian Associations throughout the world, with the revered face of George Williams, whom we just saw when, a bright young man, he came to converse with Paul Cook in Paris, in 1850, on the possibility of commencing the work in France. He has seen the late remarkable expansion of the seed then sown, and this year the attention of the President of the Republic was strongly arrested by the exhibit and his interest excited on the subject. A well-deserved gold medal has been awarded. Other philanthropic works have their place. The American Women's (world wide) Christian Temperance Union has secured an eligible kioesque, from which many a parcel of sound Gospel tracts as well as Scriptures find their way with temperance publications into unexpected quarters.

A quiet Ladies' Mission to the English young ladies employed has succeeded in a small (because private) but remarkably useful measure in preparing chambers where nineteen can be received at night and counsel and encouragement given by day. The halls for preaching outside the gates are well attended on evenings, and improvement is undoubted in the spiritual nature of the addresses over former exposition. Opportunities for private interviews with inquirers are sought and given. We have heard of hopeful conversions, among others, that of a writer in one of the Radical papers. Among others who have been called or invited up from the provinces to help is the evangelist Elie Vernier, who has for years been remarkably blessed in many places in genuine revival work. Here, again, innumerable Gospels and tracts are distributed to passers-by.

Apropos of prisoners, the Protestant statistics of Paris give 960 in prison, not for Christ but for crime; it is, however, a smaller number than in past years, and many are foreigners.

The Congress on "Sabbath Rest" was very interesting. the religious aspect of the question was not to be touched, but all honour to the Abbé, who declared that with no Sunday there would be no religion, no society, no family, no God. It was agreed that the country is not ready for legislative action on the matter, and that the great point is to move and prepare public opinion by the Press, by the pulpit, the platform, and giving the good example. A Protestant meeting was called in the Church of the Saint Esprit, to supplement the religious aspect of the question.

Gold medals have been awarded in the Exposition to M. Vienot's school in Tahiti; to the Schools of the Dutch Walcon Church; to Dr. Barnardo, for his philanthropic work among the young in London; to Dr. Gibert's dispensary in Havre; to the National Federation for the observation of the Sabbath; to the Young Men's Christian Associations; to the Women's Christian Temperance Society. Other medals, silver or bronze, have been given to the Blue Cross Temperance Society; to the

Protestant Society of Labour in Paris; to the Protestant House for Orphans in Nimes: to the Society of Patronage of Liberated Prisoners in Paris.

The Lord has said, "Let your light shine among men, that they may see your good works and glorify your Father which is in Heaven." May these recompenses, given to the result, raise the thoughts of men to the cause.

"The wearied worldly fall from theatre to theatre, from concert-room to concert-room, from one gay place of amusement to another—disappointed, worn, and sad, and at last land in the Auber Hall—and you Salvationists will keep them. You are in the straight line for it; the right direction; you have the clue; you are within reach of the goal." This remark was made in the hall by one of the Parisian men of the world. A few days afterwards, on the occasion of the wedding of "Major" Fry and the young Quakeress, "Staff Captain" L. Brookes, no fewer than twelve dailies sent reporters, whose articles were remarkably favourable, although, of course, spiced with witticisms to please Paris taste. The *Figaro* has an article of a column and a half, giving all the the details, abstaining from derision, and, among other remarks, says: "I have no inclination to deride when I see so ardent a conviction and such sincerity. These people have made their happiness in religion, and want all the 'disinherited' to do as they have done. . . . Next to me in the hall were three frail ones—fair girls, forsooth!—mocking. I could have slapped them." (*Je les aurais giflées!*) This from the *Figaro!*

One of the men of the world above alluded to, who was present at the wedding, cast himself a day or two after—weary, sad, and desperate—at the feet of our Lord for pardon, light, peace, and heavenly joy broke in upon his soul. That same evening he bought 1,000 *En Avants*, and personally distributed in the cafés he used to frequent.

GERMANY.

[From our own Correspondent.

Berlin, October 16, 1889.

The Committee of the German Evangelization Society met at Bonn on Oct. 2 and 3. It was the first meeting since the death of Professor Christlieb. I can mention on this occasion that the Emperor and Empress also gave a donation towards the monument which is to be erected for him at Bonn. It is, however, the intention of his friends that this monument should be very simple, and that a considerable part of the money collected for that purpose should be used for the continuation of his work as a living memorial. The "Johanneum" opens the new term now with twelve young men. This is already a proof that it will be continued. There can be no doubt of that, though it may be that the question of translocation may be raised later on. After the death of Professor Christlieb it can no more be said that Bonn is a suitable place; the town is chiefly Roman Catholic. In a Protestant town the Johanneum would find more friends, and the young men would be in closer connexion with religious life. Professor Christlieb made up for all these deficiencies by the great influence of his person. But even now nothing will be done precipitately in that line. The Committee is well aware that the house was let at a lower price by the Irish Presbyterian friends, because it was for a religious purpose, and such a mission-post cannot be given up, unless it is safe that it comes again into hands who use it for purposes of the Lord's Kingdom. The presidency of the Committee has been given to Baron Oertzen at Hamburg. Friends from all parts of Germany were present, and a new conference at Gnaden, like last year, was planned for Whitsuntide next year.

The Magistrate of Berlin has definitively declined to collect the church taxes this year, since the majority of City Synod has gone over to the Orthodox side. It had been expected that this resolution would be withdrawn after renewed consideration; but such was not the case. The Committee of the Synod has therefore taken men for a few weeks to make this collection, and it is perhaps very fortunate that the Church learns to be more independent in this respect, though it is a wonderful testimony to the manner in which things are looked at in certain circles.

The Trinity Church in Berlin, which was built in 1739, celebrated the 150th anniversary last month. It is the church where Schleiermacher preached in the beginning of this century. It is he who, in a time of total religious indifference, knew how to awake the interest for eternal things. He did not come himself to a full belief in Christ's divinity; but Mr. Dryander very

well observed in his sermon that he had made earnest efforts to come to the knowledge of Christ, and that the person of Christ had always got more valuable to him and had taken up a more prominent part in his sermons. Such occasions remind one how little has been done in later years to build churches in our city. But it is to be hoped that now a new era will begin in this respect. The great interest taken by the Emperor, and especially the Empress, undoubtedly bears fruit. The church built in commemoration of Emperor William I. is to be ready next June.

At the present moment the usual courses of lectures on home mission work are again taking place—this year in four different cities. Another progress made this year is that few Government officials have also been called to attend, and that a few clergymen of the new provinces have been invited to Berlin and Magdeburg, and a few from the old province to Hanover. Our Government has given the money for these courses of instruction, and it has proved valuable that a number of pastors are thus systematically made acquainted with the numerous home mission works.

The Evangelical Union for the Defence of the Protestant interests held its annual conference at Eisenach. The meeting was an undeniable success. The place itself, with all the reminiscences of the Reformation, was favourable. Court Chaplain Braun of Stuttgart, a believing Christian, preached the opening sermon and drew the heart upwards. The recently-published pastoral letter of the Prussian Bishops, with its unjustifiable reproaches against Protestants, as if they were beginning to persecute the Roman Catholics (!) also increased the interest for the Eisenach Conference. The union has now thirty branch associations and 60,000 members. Some practical resolutions were passed. The great difficulty which prevents so many Christians from joining always remains, that the Society tries to comprehend also the "liberal" Christians—the rationalists. We welcome the re-awakening of the Protestant feeling in Germany, and in this respect the Eisenach Conference has really done good. Nevertheless the basis is too doubtful to hope for lasting success, though the object certainly is good.

SWITZERLAND.

M. Ch. Faure, writes under date Champel, Oct. 7, as follows:—

"The letter which you have received from Zermatt, written by the continental agent of the London Council, and published in your number of Sept 2, necessitates the duty of my recalling to your readers the facts which led to the formation of the Swiss Anti-Slavery Society. At the meeting of delegates of the Evangelical Alliance, which took place in Berlin on Sept. 26, 1888, the question of the slave trade was warmly recommended to the attention of the various branches of the Evangelical Alliance. Faithful to the mandate then received, the delegates of Geneva and Neuchatel resolved in their respective sections to give it due attenton, and the Geneva Committee charged its delegate to call and hold a conference on the subject. I do not know what steps your correspondent has taken with regard to the resolution passed at Berlin. I am aware only of what has been done by Geneva and Neuchatel. Our Swiss Anti-Slavery Society certainly took its rise in Berlin. Public opinion became thoroughly aroused everywhere on the subject of slavery and the traffic in human flesh. As Christians, we felt that we ought not to remain indifferent to the work of abolishing this evil. Such a work is a work of pity and of mercy. It is a duty which admits of no excuse, and we felt it right to influence our countrymen as a whole, no matter to what religious denomination they might belong. When the invitation came to attend the Congress at Lucerne, together with our brethren from England belonging to the British & Foreign Anti-Slavery Society, we accepted, believing that if the associations composed of all creeds would meet together in international congress for the purpose of considering the best means of succouring the wounded in battle, and for preventing cruelty to animals (especially in the manner of slaughtering the same for human food) much more, doubtless, societies founded for preventing the extermination of the races of Central Africa, are well worthy of support and encouragement. Such work as this is in every way worthy of earnest effort. The work of preventing the sale of women, the mutilation of children, the best means for the conservation of human life from those who would fain take it, and sell it into slavery and shame is surely deserving of united action. Does your correspondent think it right to cast a reproachful word at those societies formed to aid the wounded in battle just because, or

rather seeing that, under their banners are enlisted, not only Protestants and Roman Catholics, but also Jews, and even Mohammedans!

With regard to the missions under the auspices of the Free Church of La Suisse Romande at Ma. Gonamba, your correspondent is undoubtedly in the right. Our brethren of the Canton de Vaud have founded an excellent work there, a work which is making way, and to which they have liberally contributed. I would venture to remark to your readers with regard to this mission that, being north of the Transvaal and Delagoa Bay, it is quite outside the territory of the slave trade, and that the missionaries and natives live in perfect security. But because they are in no danger from the slave-hunters and slave-dealers, that is no reason why we should shut our eyes to the devastated regions of equatorial Africa and the sufferings of those who inhabit it. We rejoice also in all the efforts your correspondent and his friends are anxious to make in order to fuse into one body all persons who are against this iniquitous traffic and who sympathize with his views. We shall welcome and applaud their success, and if they find quicker and surer means of ameliorating the condition of the slaves, but especially of putting a stop to the slave trade itself, we shall be glad if they will allow us to follow their example and adopt their methods—we shall only be too thankful to do so.

ITALY.

The Waldensian Bi-Centenary celebration at Prangins and the Balziglia were briefly noted in our October number. The rejoicings at Prati were destined to celebrate the delivery of the first sermon which the Waldensians upon their return were able to attend in their little church. Earnest and thorough must have been the efforts of Arnaud and his co-religionists to purify their temple, casting out the idolatrous images of saints, and all the symbols and adjuncts common to the religion of anti-Christ. But here at Prati, at least, did the returning wanderers find their church awaiting, as it were, the return of those who were ready to serve God in spirit and in truth. From the platform which had been erected among the pines, various speakers addressed enthusiastic and eager listeners. Among others, several friends from foreign countries expressed their good wishes for the prosperity of Italy, and especially the Church of the Valleys. Signor Gonin, of Waldensian descent, who for twenty-eight years has been labouring among the natives of Africa, Signor Ribetti, of Pisa, and Signor Enrico Tron, claimed particularly the attention and sympathy of those around them, the latter recalling the words of the text chosen by Arnaud, delivered on the occasion already alluded to: "Our help cometh from the Lord"—words as true in the present day as they were in his; a truth which thousands have received for their comfort from the earliest ages, and will so receive it to the end of time. The right and duty of the Waldensian Church to extend the claims of the Gospel throughout Italy found an able advocate in Signor Ribetti, whose eloquence and fervour rose to the occasion. A monumental stone, with inscription, will, to the present and future generations, record the fact of the return in 1688, and the re-establishment of worship freed from superstition and error.

The festival of Sibaud will long live in the recollection of those who were fortunate enough to be present. From an early hour continual arrivals in all kinds of vehicles, to say nothing of pedestrians, passed under the triumphal arch at Bobbio, in the centre of which, executed in edelweiss, was the word "Salve." At the entrance to the path which leads to Sibaud was another arch with the Waldensian motto united with the Italian coat of arms, and over this the words "Sibaud-Roma." The granite monument destined to record the oath of September 1, 1689, taken by Arnaud and his companions, is erected here, and has engraved on it the words of the oath itself and also the motto of the Church of the Valleys. At the base may be read the names of the principal cities in Italy where a church may be found. From 5,000 to 6,000 persons were present on the auspicious occasion.

After singing and prayer, Dr. Prochet called upon Signor G. P. Micol, Pastor of Villasecca, to speak, who acknowledged gratefully the lovingkindness of God to his people, their country, and the King. Signor Luzzi, from Florence, came after, and, referring to the bold and courageous exhortation by the Pastor of Montoux 200 years since, who took for his text the words from Luke xvi. 16—"The law and the prophets were until John: since that time the king-

dom of God is preached, and every man presseth into it." Whilst unflinchingly bringing to the fore the work of evangelizing the masses, there was nothing calculated to offend or awaken the opposition of those present, particularly those who were there officially from the King or the State or the Press. Of Dr. Prochet's remarks we may venture, perhaps, to repeat the following. In referring to the 700 of Sibeud and the 1,000 of Marseilles, he said: "At the thought of these valiant men we may well bow our heads with reverence; but we need not fear to assert that the civil and military courage of the 700 who, with a hardihood which seemed almost an insane rashness, defied France and Piedmont, and swore to conquer or die in spite of the galleys and gibbet with which they were threatened; who were alone, without friends or allies, and with the enemy before them, before such heroism as this, I assert, the glory of the *camicie rosse* must pale. In every struggle for the country's well-being the Waldensians shed their blood hand-in-hand with their fellow Italians, and united as one race and in one brotherhood they will ever continue to live. Again, greater battles than even those of patriotism have been fought on these mountains. The germ of liberty of conscience was sown here—I mean by that the right of a man tc serve God according to his conscience was recognized as a right among these heights; and that germ is now grown to be a great tree. To-day, no prosecution, no simple toleration only, but full and complete liberty is assured to us. Any one in Rome who should be heard to talk about tolerated forms of worship would be simply laughed at. Let us not, however, be exalted above measure; let us ever bear on our minds the oath of our forefathers." Excellent addresses were afterwards given by Signor Pons, pastor of Naples, and Pastor G. Appia, of Paris.

As may be imagined, the grand festa at Torre Pellice was the culminating point of the Bi-Centenary celebration — Torre Pellice the religious centre of the whole Waldensian Church. Here are to be found all its chief institutions for instruction; here also are held the annual assemblies, whereat are discussed the affairs of the Church in general, and of the work carried on in Italy in particular. The event of the day was the inauguration of the "Casa Valdese." The building is an elegant structure: On the the ground-floor there is a fine hall, destined for the meetings of Synod, with excellent arrangements both for speakers and auditory; close to this hall are large rooms, in which is the library; the first floor is used as a depository for the archives; on the second may be found the museum.

The Prefect of Turin, Conte Lovera Di Maria, representing the King, accompanied by certain members of the Italian Senate and Parliament, delegates from foreign Protestant churches, about 100 pastors of the Waldensian Church, and other gentlemen connected with the management of church affairs, took their places on the handsome tribune erected in the large court-yard, or space in front of the building. After the choir had sung "Il rimpatrio"—a composition written expressly for the occasion—and the reading of Psalm xxx., the Moderator addressed the assembly, dwelling especially on the words, "Weeping may endure for a season, but joy cometh in the morning." On his right was the representative of the King of Italy and other distinguished persons both from the Senate and Parliament, as well as from the Provinces, and also members of the Press. On his left were representatives of the Huguenots of France, representatives from Holland, Belgium, Moravia, Great Britain, and America. In front were the deputies of the thirteen parishes of the valleys of Pinerolo, Turin, and various cities of Italy.

After further singing, Sig. G. Meille, of Turin, rose to deliver the inaugural discourse. *La Tribuna*, a daily paper published in Rome, with a very large circulation, gives not only some details, but points the following remarks made at the inauguration of the Casa Valdese: "After a few words by the Cav. Pons, the inaugural discourse was delivered (one of the finest I have ever heard) by Pastor Meille, of Turin. He began by quoting the words of De Amicis—'Every mountain peak in their country is a monument; every inch of ground tells the story of fire, blood, and glory.'

"Why do we then erect this Casa Valdese as another monument? Certainly, not because we desire to put ourselves forward in an aggressive manner, or from motives of vain-glory; but to affirm the principles and ideas which have ever dominated the people whose history is all but unique.

"We desire that this monument shall be a never-failing testimony to the truth. What that truth is, it is necessary to point out, seeing many claim to possess *the truth*. Therefore that we may not be misunderstood, we must go to the fountain head, that source which takes its rise, not in any human

conception of it, but from the Divine itself. 'The Scripture of Truth.' It is from that source alone that the Waldensians have drawn in the past their inspiration, and from it alone will they do so in the future. By our persecutors even, so well was this known, that we were called 'il popolo della Bibbia,' Bible-men. And this fact is one in which the Waldensians have ever gloried. We desire also that the Casa Valdese shall be a monument in honour of liberty—liberty of conscience and of worship—two things which go to make up the moral being of man and of the government, which advocates and enforces it; such principles make it a powerful engine of freedom. It is a glory for Italy, that on Italian soil, liberty of conscience first took root. The first article of our constitution (statuto) was defined according to the requirements of the times. The representative of our beloved sovereign will tell him how grateful we are for it.

"In short, this house is a tribute to love; above all, to the loving-kindness of our God. It will stand as a testimony to our children, that we have raised as a grateful and loving people; a monument to our heavenly Father. There is yet another sentiment of affection which we cannot but desire to express—love for our King. The name of the King thrills all our hearts, and we rejoice to see his representative in our midst. If ever the ardent wish of our compatriots should be fulfilled in seeing the King come amongst us, we will tell our beloved Sovereign that the hearts of the Waldensians are longing for him, tell him that he may count upon the last drop of our blood, that we will ever uphold his throne, loyal to the last to him, the King and ruler on the throne of '*Roma intangibile.*'"

Signor Malan, of Nice, concluded with prayer, and, after the Benediction had been pronounced, the vast crowd dispersed.

In the afternoon the large church was crowded. The service was that which is usually conducted at the opening of the Synod, and the consecration of students in theology to the sacred ministry. At night huge bonfires were burning on the surrounding peaks; all the houses were illuminated, not only at Torre Pellice, but those of the various villages in the valleys. The principle façade of the Church House was illuminated, in the midst of which might be seen the arms of Savoie. Several of the public journals noticed, some very favourably, this celebration, which must have sounded like a distant death-knell at the Vatican. May it be a tocsin for the destruction of evil principles, and a joyous peal for the salvation of the souls of men.

UNION OF PROTESTANT CHURCHES IN THE NETHERLANDS.

Many weeks have passed since I reported anything on the interesting movement going on in the Church of Holland. The scenes were shifting so fast and the changes of aspect were so incessant that a report of facts was impossible.

At last the smoke on the field has lifted enough to afford a tolerably clear view of the present status of the question. For months the vital point in the entire movement has been the union between the followers of Dr. A. Kuyper and the seceders of 1835—"the Christian Reformed Church of the Netherlands."

Your readers may remember from my last communication that two antagonistic currents were clearly distinguishable at the Synod of Assen, part of whose sessions I attended.

The recognized leader of the opposition was the adsessor of the meeting, the Rev. H. Benker, of Leyden, a man of power and great tenacity of purpose. His resolution it was which largely shaped the course of subsequent events. It placed the deputies, who were appointed in conformity to the proposition of the Synod of Utrecht (Kuyper's party), in a peculiar position, inasmuch as it restricted their action and postulated things, which so angered Dr. Kuyper that he forgot himself and allowed himself to be drawn into a wordy war which well-nigh threatened to annihilate all prospects of ultimate union.

No man unacquainted with the true condition of affairs in Holland can form a correct estimate of the nervous strain and actual suffering to which the great leader of the Reformatory movement is exposed; it is, therefore, no miracle if signs of irritation show themselves at times. The miracle is that he makes so few mistakes, and seems intuitively to select the ways and means which, buried out of sight at times, in the press of the battle, yet always reappear again and show the set purpose and truly great leadership of the man.

The proposed union has been indirectly harmed by the koedemaker party, inasmuch

as it strengthened the prejudices of the anti-Union party in the Christian Reformed Church. Meanwhile the deputies from the two Synods met at Utrecht, and, at their Conference, a "Concept Act of Union" was drawn up, which was accepted by all the members except two, on the Christian Reformed side.

They solemnly promised each other to refrain from all discussion of the question of union in their party organs till the Synods had met. The paper was not to be published until these meetings. At last, on the very eve of their assembling, it was given to the public. It is printed in full in the *Heraut*, under date of January 18, 1889. The whole shows the hand of the leader. A plan of union is here presented, in which the minutest details are not forgotten. In the preamble the ground and necessity of the aforesaid union are set forth. The body of the document is divided into fourteen articles.

They accentuate the need of Reformation; they provide for the full organization of the United Church; they tolerate the co-existence, in one place, of churches on the principle of Secession and Doleantie both "on account of the stress of the times"; when closer union is desired, they propose a plan of collegiate organization; they provide for groups of later formation, for education, etc., etc.

Public opinion was divided as to the result. The Synod of the "Christian Reformed Church" met at Kampen on January 15; that of the "Doleerenden" at Utrecht on the 16th. The latter accepted the plan of Union, as proposed by the deputies at once and without a dissenting vote. The Synod of Kampen, as was expected, was not so unanimous. Their meeting lasted from the 15th to the 19th at four o'clock a.m. It ended, therefore, by an all night session.

The leaders of the opposition, as before, were the Rev. Messrs. Benker and Littooy. Their opposition was focused on two points: (1) the organization, in the future, of a church of the Doleantie, where a church of their own existed; (2) the provision for ministerial education by the Church under its own immediate supervision—in other words, the Seminary *versus* the University. Amendments on these points were accepted and wired to the Synod of Utrecht. The latter, as was expected, could not acquiesce in these fundamental changes, but sent Drs. Kuyper and Van den Bergh to Kampen. They arrived late, but found the large edifice where the Synod was in session packed with an interested audience. They addressed this vast assembly and told the brethren why the proposed amendments could not be accepted; but at the same time they expressed their anxiety and prayerful hope as to the ultimate issue. The Synod of Kampen then resolved to abide by its decision, and for the present to adopt an expectant attitude, meanwhile referring the entire matter to the churches at large, and providing for an extra session of Synod. The union was thus not consummated; yet the probability of its final consummation remains strong.

The two groups have come nearer than they ever were. The outlook is more hopeful; the leaders are on better terms. Eleven of the fourteen articles were unconditionally accepted. True enough, the points of difference are fundamental. The first—viz., that of "the organization of churches of the Doleantie in places where the Christian Reformed Church is represented"—though important, is not vital. This problem is capable of a comparatively easy solution. But the latter—viz., that of the "Seminary *versus* the University"—is vital. In it the past history of the two groups is embodied. Christianity, religion, is Catholic in its aims. It claims science as well as theology. It is a "leaven," a pervading force; it cannot yield an inch; it has, alas, yielded too much. Theology, as the "queen of sciences," may not be relegated to an obscure corner, may not shrink into oblivion. Dr. Kuyper understands this, feels the vital importance of this point, and hence cannot reasonably be expected to yield it. Will the Christian Reformed Church be educated up to this point? We will see. On it depends the ultimate union of these two Calvinistic groups of churches in Holland.—Rev. HENRY E. DOSKER.

TURKEY.

THE REVIVAL AT AINTAB.

A REMARKABLE revival in Aintab is reported by our correspondent: "It commenced in some special services held at the third evangelical church by the Rev. Mr. Jenanyan, of St. Paul's Institute, Tarsus. The fire once lighted spread immediately to the other two churches, and our whole Protestant community was soon in a glow of revival. Meetings for preaching and for prayer and inquiry were held, and were always crowded with eager listeners. The spirit and impression of such meetings grew more and more deeply solemn and tearful, the awful hush of the Spirit's presence often became most strikingly manifest, and conviction of sin seemed to have smitten all hearts. Christians became earnest and eager, their faces shone with a new light, and wherever they met—in church, street, or market—the warm pressure of the hand, the joyful glance of the eye, the subdued and earnest tone of the voice were electric with the message of God's love. Our college professors, the teachers in the Girl's Seminary, in short, all our force of missionaries and helpers, are at work with a joyful enthusiasm born of the knowledge that the Great Captain is himself in the field and leading on his own hosts. I am aware of the danger of speaking too strongly of a work which is still in progress. It is, however, safe to say that this is 'a day of the right hand of the Most High' in Aintab. The number of hopeful converts cannot be less than 300, and inquirers are still numbered by hundreds. Many from the Armenian Church are joyful partakers of these blessings, and even Jews and Moslems come to inquire what these things which they see and hear mean. The whole city has seemed to be moved, and about 600 persons have become applicants for admission to our churches of profession of faith. Several remarkable instances of the conversion of vicious men are reported. It is yet too early to judge of the permanent fruits of this movement, but it seems to be a genuine case of the presence of the Holy Spirit in a large community. We ask all our friends to rejoice with and pray for us."

In a later communication the same correspondent adds: "The revival in Aintab appears to be a work of grace of a degree of power the like of which has not been seen in Turkey for many years. The interest soon showed itself also in the other two churches in the city, and before any one had grasped the meaning of the yearnings tugging at the hearts of all young people, members of the families of Protestants, who had hitherto been careless and worldly, began to come forward with confession of sin and declaration of consecration to Christ. At the first communion season after these meetings began, 250 persons united with the three Aintab churches, most of them being from the Protestant community. But there was increase rather than diminution of interest after this, and it has sometimes seemed as if the whole Armenian population of the city were moved of the Holy Ghost. The churches are crowded, the young men's meetings, mothers' meetings and children's meetings are overwhelmed with the people flocking in to hear the Gospel. Confirmed sinners have come forward and confessed and abandoned their habitual vices. One incident of this revival has been the surrender to Christ of a club of six men whose association had been based on the principle of a common interest in all manner of vice. They came forward together, humble and penitent, and pledged themselves to stand together in work for Christ. Another strange spectacle was that of the third church in Aintab, entirely filled, and hundreds filling the court unable to enter. All that the preacher could do was to stand in the church door and speak in the hearing of those within and those without."

Another correspondent speaks of the Aintab revival as follows: "The interest in these meetings has culminated in a revival of remarkable power and extent. Not only is the Protestant community, numbering some 2,500, deeply moved, but many whole families from the larger Armenian community have been converted. The good seed sown in past years seems springing up all at once, and the character of the new converts gives promise of the fruits of the Spirit in abundant measure."

Missionary Notes.

CENTRAL SOUDAN.—We extract the following from the journal of Mr. Graham Wilmot Brooke: "The Niger Delta at last.—Dull grey morning; the dark line of the mangroves ahead, with dark inky rain-clouds above pouring down sheets of rain in the distance. A break in trees to the left shows the River Escardos, mouth of the Niger; a wider break in front, towards which we go, marks the River Forcados, which is, perhaps, the most important mouth of the river. Hither the branch steamers come with cargo from Lagos and the adjacent places to meet the mail steamers, the stillness of the water enabling them to tranship their cargo without difficulty. The great river Niger, after sweeping along for hundreds of miles through the Muslim kingdoms of the Soudan, turns due south after receiving the waters of its great tributary the Binue, and leaving the hills near Onitsha, about 6° 10′ N. lat., it enters the plain country, and some 60 miles lower down at Abo, it splits into very many branches, which divide and sub-divide, so as to form a perfect labyrinth of intercommunicating creeks, and finally, passing through some 30 or 40 miles of swampy mangrove forest, they enter the sea by a score of mouths, which extend over 200 or 250 miles of coast line. Steamed out of Forcados River on the following evening, continuing our voyage to Akassa, at the mouth of the Niger, in which we were to find the Henry Venn, the steamer of the Church Missionary Society, on which we had received permission to travel when she next went up river. Reached Akassa next morning. Another wide estuary, the shores lined with swampy mangrove forest; Akassa consisting of two or three well-built wooden and iron houses, a row of warehouses, and a wharf. . . . Welcome sight to-day as we saw the Henry Venn steam out of the creek that leads to Brass, a note having arrived before daylight by a small canoe to tell us she was coming. Three white men on board: Rev. J. A. Robinson, Secretary of the Niger Mission; and Mr. Kelsey, the captain of the steamer, both of whom I had met last year when lying ill at Akassa for a week; also Mr. G. F. Packer, of the same mission. Learnt that the Henry Venn would not be going up river for two months, but a most cordial invitation was given us to stay on board during the interval, as it was very desirable not to go up river on the steamers of the Royal Niger Co., whose relations to the fierce Mahommedan rulers of the interior are quite difficult enough already, without being further complicated by their introducing "Nazarene" missionaries into the country. . . . Landed after breakfast, and went to the mission-house to pay our respects to Bishop Crowther, who, with his son, the Archdeacon of the Lower Niger, is staying here for a few days. Got a great deal of information about native customs and superstitions; the Bishop's life has been a singularly eventful one, he has had some very remarkable experiences. . . . Talked over plans in the afternoon, in view of our long detention down at the coast. Mr. Robinson has to go home by the first steamer, and Mr. Packer is to accompany him as far as Lagos, where some building materials have to be selected. It was eventually decided that I, too, should go to Lagos to search out and engage a Hausa boy, in the Hausa quarter of the town, with whom to commence study of the language; while Mr. Shaw would remain on the Henry Venn till my return, as there seemed to be considerable openings for preaching by interpretation in the large native villages in the neighbourhood. . . . Service in the church in the morning. In the afternoon three of us got into the dinghey of the steamer and rowed away up a narrow creek, with black mud banks covered with bushes, to Tuwon, the nearest native town, said to contain 2,000 inhabitants, of whom the Bishop said about 1,500 men never come to hear the preaching. We had with us the interpreter who interprets for the local native clergyman, who is himself but imperfectly acquainted with the language. We found a group of thirty or forty gamblers who readily suspended their game when we sat down among them; some twenty or thirty others coming too when we began to speak. One of our number spoke at some length, a sentence at a time, through the interpreter, after which another spoke briefly in "pidgin" English, which some seven or eight of the audience understood.

SHANGHAI.—A Chinese merchant from the interior on coming to Shanghai purchased a copy of the New Testament and went away to his home. Three months later he returned, saying that he was under

the impression that the book was not complete, and that there must be another part to it. So he was shown the Old Testament, and purchasing that he again went home. It seems that he had taken his New Testament to his neighbours and the schoolmaster, who on reading it said, "This is a good book; Confucius must have had something to do with it." And so they unstitched the book, and those who could read took each a leaf and copied it, making by this method twelve or fifteen complete copies. In this way the New Testament was introduced into the heathen schools of that district of China.

PUNJAUB MISSIONS.—Amritsar, or Umritsur, occupied in 1852, is the most populous city in the Punjaub proper, containing 152,000 inhabitants, and is its commercial capital. Mr. Clark says, "If Lahore is the head, then Amritsar is the heart of the Punjaub." It is also the religious centre of Sikhism, and derives its name from the sacred tank (*amrita saras*, fountain of immortality) that surrounds its magnificent temple, built of marble, with gilded cupolas. In this shrine is kept a copy of the Grunth, the sacred Sikh book already mentioned. The Amritsar Mission has long been well known for its singularly complete organization. Besides the Mission church with its congregation of 500 souls, and the evangelistic work of catechists and Bible-women, there are extensive educational agencies, particularly the High School and its Branch School for boys, the Lady Lawrence Memorial Girls' Schools, the Girls' Orphanage, and the Alexandra Christian Girls' Boarding School (so named in memory of the Prince of Wales's visit to the Mission in 1876). There is also an important Medical Mission, begun in 1882 by Dr. Henry Martyn Clark. Amritsar has also been a centre for much outlying work. Some distance south of it is the Christian village of Clarkabad, where many Christian peasants are settled, and where is the Boys' Orphanage (first established at Amritsar with funds paid over by Lord Canning to the Rev. A. Strawbridge, then C.M.S. missionary there, for state services rendered during the Mutiny). Among the outstations may be mentioned Narowal, whence came, a few years ago, a succession of notable converts, young Brahmins and others; Tarn Táran, lately made the headquarters of a new itinerant mission; and Ajnála and Jandiala, well-known centres of village work carried on by the C.E.Z.M.S. ladies. Batála also was first occupied by the Rev. F. H. Baring as an out-station of Amritsar; but was afterwards worked by him as an independent Mission, and is now a regular C.M.S. station, with an important Christian Boys' Boarding School founded by Mr. Baring. The Mission of the American Presbyterians, which was the first in the Punjaub, has already been noticed. They occupy Ambala and Ludhiana south of the Sutlej, and Jalandhar, Hoshiapur, and Lahore in the Punjaub proper. The American United Presbyterians occupy Sialkot, Jhelum, Gurdaspur, etc., and do a very active work in the villages. These two societies had about 1,300 converts between them in 1881; but the number has largely increased since then. The Presbyterian Church of Scotland has small missions at Sialkot, Gujrat, and Chamba. The most important missionary centre—Delhi—is in the present Punjaub Province, at its south-eastern end. The Baptists have had a mission there since 1818, and had an estimated number of 900 converts in 1881; and the S.P.G. Mission, founded in 1852, had 946 converts in 1881. This latter mission was destroyed in the Mutiny, and the missionaries killed. The principal worker since then has been the Rev. R. R. Winter—whose late wife, a daughter of Mr. Sandys, C.M.S. missionary at Calcutta, is remembered for her work among women; and the Cambridge Mission, started in 1877 by the Rev. E. Bickersteth (now Bishop in Japan), and affiliated to the S.P.G., has added to the interest attaching to the station. The Rev. Tara Chand, the S.P.G. native pastor there, was baptized by the Rev. H. W. Shackell, of the C.M.S., at Agra, in 1859.

MISS DE BROEN'S BELLEVILLE MISSION.—The report of this Mission for 1888 is full of deep interest to all who realize that the great need of France is the reception of the glorious Gospel of the grace of God. Eighteen years have passed since Miss de Broen, moved by the truest sympathy with the sufferings of the people, spoke to them of the love of the Lord Jesus Christ, and His willingness to receive sinners; and her words meeting with a grateful response from many poor broken-hearted men and women, she took a small house at Belleville, in the very focus of the Commune, and, with a small band of like-minded friends, commenced the Mission which God has in so striking a manner made the channel of blessing to many souls. The development of the work has been great. The Medical Mission is largely attended, often 200 persons in a day applying for relief. The Gospel is clearly made known

to them, and Testaments, etc., distributed and carried to their homes. In the Iron Room Gospel meetings are held four days in the week, and a regular congregation has been formed. A meeting on Sunday evenings is also held for many Germans. Gospel meetings are also held during each week at Aubervilliers and at Ramaiville, and well attended. A prayer meeting for workers and members is held once a month; attendance about 500. A Sunday-school; the attendance during the year, 4,000 children. Day schools and night schools — sewing classes for poor women in the worst season; upwards of 2,000 attended. There is also a training home of girls who learn industrial work, and a free library. The sick are visited in their homes. Bibles sold to the people, and tracts are largely distributed. The central office is at 205 Rue St. Honoré, and Miss de Broen's address is 3 Rue Clavel, Paris.

MISSION WORK AMONG MOSLEMS. — A Beyrout correspondent writes with reference to the programme for the January Week of Prayer next year: "I am particularly pleased to note the special call for prayer for Moslems. I am greatly interested in this subject, as are all Eastern missionaries; and we have been particularly tried by the wild and bungling ideas on the subject of Islam which have been published of late by those in high positions in Christian lands. Islam is a mighty and aggressive foe of the Gospel. The Church of Christ in loyalty to her divine Lord should be on her knees praying for its overthrow rather than coddling it as embryonic Christianity. That an intelligent Christian minister should commend the vulgar moral standards of Islam as the best we can or ought to expect from oriental nations is a most bewildering blunder in spiritual discernment."

A NOTABLE CONVERSION IN INDIA. — Anandibai Joshee, a Hindu lady of high caste came from India to the United States for the study of medicine, and having taken the degree of M.D. at Philadelphia, afterwards returned to Poona, India, where she died quite suddenly. While in the United States she was accompanied by her husband, and both of them made many addresses indicating their continued adherence to the Brahman faith and no little hostility to Christianity. Recently the husband, Mr. Gopal Joshee, who is spoken of as a highly educated Brahman, has announced his conversion to Christ, and has given good evidence of the genuineness of the transformation. In some correspondence with Rev. Mr. Harding, of Sholapur, Mr. Joshee gave his reasons for selecting the Rev. James Taylor, of the Society for the Propagation of the Gospel Mission on Ahmednagar, as the person to baptize him. In this letter he said: "It is immaterial who baptizes me. But I have an amend to make. I have not been an admirer of Christ and His disciples. I have spoken hard things against Christianity and and the missionaries in general. I have vilified them to the bitterest point possible. Mr. James Taylor was the missionary alluded to in all my lectures in America against Christianity. And is it not right for me to receive baptism at the hands of one whom I have vilified? I have had nothing to do with him for the last twenty-three years. We were cut asunder, as it were, but when it occurred to me that I should confess Christ publicly, I thought I should ask Mr. Taylor to perform the ceremony."

FRONTIER MISSIONS OF INDIA.—*Kashmir*: The missionaries are the Rev. J. H. Knowles, Dr. A. Neve, and Dr. E. F. Neve. There is a small Native congregation, and several Kashmiris have been admitted into the Church of Christ. The Kashmiri catechist, Qádar Baksh, is over ninety years old, but still goes about speaking for Christ. There is a Mission school with eighty young men and boys in it. Mr. Clark writes: "The minds of these young men appear to me peculiarly receptive. God grant that their hearts may be so also." A Mohammedan pupil was lately baptized. In the Mission hospital over 500 indoor patients are received yearly, and nearly 2,000 operations performed. There is a ward for lepers. Ladies of the Church of England Zenana Society have lately opened a dispensary for women, which is largely attended.

SUKKUR.—The Rev. A. W. Cotton has charge of this important town in Northern Sindh. His last report was a most interesting and encouraging one. The C.E.Z.M.S. has also occupied Sukkur, and a young Brahmin said to Mr. Cotton, "In my daily prayers one of my first petitions is, that God may visibly bless the labours of love of the ladies who have recently begun Christian work amongst the women of Upper Sindh." Mr. Cotton has lately placed a catechist to reside permanently at the out-station of Shikarpur, and in doing so he reviews the experiences which he has met with in the place: "We were sometimes mobbed, occasionally kicked, frequently dusted, and constantly hooted at; but still the people came and listened to the preaching. One man

said that he hated the very smell of Christianity, and another remarked that the mention of the name of Jesus Christ crucified always moved him to tears. Many came to the preachings to scoff, of whom several remained for prayer. When the fight was toughest, and thickest, and hottest, we were cheered by the presence of an old Hindu, who used to say, 'Pray, keep on praying; they cannot hinder if you will only pray.'"

—*Hydrabad*: This is the old capital of Sindh. The Rev. J. Redman is now in England on furlough, and the Rev. A. E. Ball is in charge. There is an important school, for which the Society is now sending out a new labourer, the Rev. W. J. Abigail. "A bright happy youth, always head of his class," has been baptised from this school. Another important baptism has been that of Babu Monindra Nash Ghose, B.A., who came from Calcutta as teacher for the school. Excellent medical work is being done by C.E.Z.M.S. ladies.

THE BROUSSA ORPHANAGE.—The twenty-fifth annual meeting of the Bithynian Union was held this year in Brousa, and lasted a whole week. Pastors, preachers, delegates, and missionaries were every day present at the meetings—from 8 to 12 A.M., and from 2 to 5 P.M. Prayer-meetings were also held every evening from 7.30 to 9 o'clock in the church, and attended by a large number of people. On Friday, September 28, the orphans were present at the reading of the report for the last twenty-five years, when hymns were sung, and an address read by one of their number. On Monday, the 23rd, the members of the Union were invited to dine at the Orphanage, and three long tables were arranged in the garden. After dinner several pastors addressed the children and the teachers. The company then examined and inspected the buildings, etc., and afterwards a consultation took place respecting the future welfare of the Orphanage. On the next morning the Committee sent the following report to the Union: "The Committee of the Union having visited the Orphanage, and examined every part of it, were quite satisfied with the cleanliness and order and good behaviour of the pupils. The Orphanage represents all the good qualities of a Christian institution, and the means used clearly show that the aim of the manager is to produce a healthy, Christian, and religious impression in the hearts of the pupils. The food, clothing, and beds, as well as the preparations to introduce handicraft among the inmates, were carefully examined. Enquiries were also made regarding the interior management, and the well-being of the orphans of the home. A further inquiry was made in respect to the principal and his relation with the Christian friends who assist and help him, also regarding the teachers and their qualifications. The appearance of the inmates, the thorough good religious instruction and training imparted, and the behaviour of the teachers, was found highly satisfactory. The institution is situated on a healthy spot, and is well adapted for the purpose for which it was erected. The accounts and books of the orphanage were examined by the Committee, and found correct, and in the best order." In closing their report, the Committee stated: "We heartily recommend the orphanage to the love and sympathy of all the Lord's people, and to the protection of the Bithynian Union." Funds are urgently needed, and we hope the Lord will incline His servants to send help.—Gr. Baghdasarian, Pastor and Principal of the Institution, Brousa, October 1, 1889.

THE GOSPEL IN MOAB.—Major-General Haig, R.E., has recently published a small pamphlet called "Notes of a Visit to Kerak in May 1889," which throws a little light on the work a Wesleyan layman and his wife are doing among the Moslem Arabs of a Bedouin city on the further side of the Jordan. It is a most interesting and enterprizing mission which Mr. Lethaby has founded. The following will give some idea of house accommodation in Central Arabia. It can hardly be called luxurious: "The houses are all built after one model. Each consists of a single room, the flat roof of which is made of short, crooked rafters, about nine feet long, resting on rude semi-circular stone arches springing from the floor. The rafters are covered with a foot or two of earth. There are no windows, and a door about five feet by three-and-a-half feet is the sole entrance for both light and air. The floor is generally much below the level of the ground outside. The Lethabys live in one of these rude and rather dismal dwellings. There is a small courtyard outside about two feet above the floor level. From this you descend at a jump into the low porch arched over with stone in front of the door, and enter by the latter into what seems at first simply a gloomy dungeon, but which, as your eyes become accustomed to the twilight within, you find is a good big room, with two or three chairs, a very small table, and a few boxes arranged to make a sort of

couch, all those being placed near the door for the sake of light. The roof is black with smoke, and though a space about eight feet wide along each side of the room is raised four feet higher than the floor, the darkness there is so thick that you can only dimly guess, and need to be told that these ledges are used for store-rooms and such purposes. Part of one of them curtained off was my bedroom. In this room the Lethabys live, and in the porch and little courtyard outside carry on their school and medical work."

The Kerak mission is entirely independent of any society, and hitherto Mr. and Mrs. Lethaby have carried it on with very little outside help; but the work has grown rapidly, and already proves a serious strain both on the physical strength and pecuniary resources of the brave pair who commenced it.—Should any of our readers wish to extend a helping hand to the Kerak mission let them write to the Rev. George Piercy, 276 Burdett Road, London, E.

IRELAND'S CHIEF NEED.

We extract the following from an article in the *Christian Irishman*:—

"What Ireland primarily needs is the presence in the minds and hearts of the great majority of her children of the pure Gospel of Christ. 'They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.' And with great reason might Christ complain of Ireland: 'Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me!' The three nations—England, Germany, and the United States of America—whose people have had an open Bible in their hands, are to-day the most prosperous in the world. Spain, with its 'strange vine' water by the Holy Inquisition, is in the last stages of decay. France, where Rome had the people for centuries in the very hollow of its hand, has moved through seas of blood far on the road to infidelity. Italy, destined by nature to be the garden of Europe, was reduced by clerical *régime* to the condition of a desert.

The history of Ireland is very similar to that of Italy. Vast cathedrals and expensive episcopal palaces are being everywhere erected, while the mass of a constantly diminishing people remain in almost abject poverty. In a few years Ireland, like Italy fifty years ago, will be a land of stately structures and starving people.

There are to my mind two things which mainly help to perpetuate such a state of things. One is the apparent disunion among Protestant denominations; the other, the attitude of a small section of Ulstermen towards their brother Irishmen. As to the first, I have deliberately called it *apparent*, for all Protestant denominations are agreed upon the great essential dogmas of religion. But ordinary Roman Catholics do not know this, and the fact that eminent men who agree about essentials make much noise about details goes far indeed to perpetuate their misconception. Hence the vital necessity of Christian union; of proclaiming the consoling fact that Christ's Church consists of all true believers in the Lord Jesus—proclaiming it not by the voice only, but affording our Roman Catholic brethren the surer testimony of our lives. As regards the attitude of certain Protestants, especially in Ulster, towards their Roman Catholic brethren, I shall make but one remark. For centuries Ulster has had the priceless blessing of an open Bible, has drawn from the pure cisterns of living water. One has only to travel across her borders to witness the results of this. It is manifestly her duty, then, as it should be her earnest endeavour, to obtain for her countrymen what she possesses herself.

"A few days ago in reading a charming book, entitled 'The Writings of Patrick,' edited by a very distinguished scholar, Dr. Charles H. H. Wright, I was very much struck by the following passage:—

"'And the man of God was assiduously desiring and earnestly praying that he might be certified of the present and future state of Hibernia. Then the Lord heard the desire of his heart and manifested that which he sought for unto him by an evident revelation. For while he was engaged in prayer and the heart of his mind was opened, he beheld the whole island to be as it where a flaming fire, ascending unto heaven, and he heard the Angel of God saying unto him, "Such at this time is Hibernia in the sight of the Lord." And after a little space, he beheld in all parts of the island cone-like mountains of fire stretching unto the skies. And again after a little space he beheld as it were candlesticks burning, and after a while darkness intervened; and then he beheld scanty lights. And at length he beheld coals lying

bidden here and there and reduced unto ashes yet appearing still burning.'

"Patrick, plunged in grief at sight of this dark picture, is told by the angel to 'look towards the Northern side.' 'Then the saint raised his eyes, and behold he at first saw a small light arising in Ulidia, the which struggled a long time with the darkness and at length dispersed it, and illumined with its rays the whole island.'

"Dr. Wright has placed the above among the 'doubtful' writings of Patrick; but, I confess, I cannot help looking on it as a wonderfully correct picture of the gradual decadence of evangelical religion after the death of our National Apostle. It may be reserved for the Ulstermen of our day to verify the latter portion of the 'vision.' This will be achieved, not by warring over the bones of mediæval monarchs, both tyrants, but by looking the difficulties of the present in the face and trying to conquer them, knowing that we are all working 'for God and country.'

"THOMAS CONNELLAN."

BOOKS RECEIVED.

From the RELIGIOUS TRACT SOCIETY.

The Life and Times of Isaiah. By A. H. SAYCE, LL.D.

The Life and Work of Charles Henry von Bogatsky. By the Rev. JOHN KELLY.

Mr. Stepaway's Two Feet. By the Rev. P. B. POWER, M.A.

Rights and Wrongs. By S. S. PUGH.

Handsome is as Handsome does. By Mrs. PROSSER.

Afterward. By the Author of *Winning Her Way.*

Winter's Folly. By Mrs. O. F. WALTON.

Allan Dunstan. By THOMAS KEYWORTH.

From Messrs. HODDER & STOUGHTON.

Alone with the Word: Devotional Notes on the New Testament. By Rev. G. STRINGER ROWE.

The Saint and His Saviour. By C. H. SPURGEON.

Personal and Family Glimpses of Remarkable People. By EDWARD W. WHATELY, M.A.

From Messrs. JOHN F. SHAW & Co.

Demonology and Witchcraft. By ROBERT BROWN.

From Messrs. MORGAN & SCOTT.

The Shepherd Psalm. By the Rev. F. B. MEYER, B.A.

From Mr. ELLIOT STOCK.

Indian Missions and Their Latest Critics. By G. MACKENZIE CORBAN.

From the MILDMAY MISSION TO THE JEWS.

Israel my Glory; or, Israel's Mission and Missions to Israel. By the Rev. JOHN WILKINSON.

BRIEF NOTICES OF BOOKS.

The Saint and His Saviour. By C. H. SPURGEON. Hodder & Stoughton.

THIS volume is an old friend in a new garb. It is Mr. Spurgeon's first book, and, after many scores of thousands have been sold, the type has been entirely reset, and we have a new volume with a recent portrait of the author. We read with much profit the "Saint and his Saviour" nearly thirty years ago, and have many times since dipped into this refreshing and stimulating book. It is full of sound common sense, and deeply spiritual; but it is quite unnecessary to enlarge upon such a book from such a pen. It is a cheap volume, and would make a very suitable present for a birthday or any other occasion. We hope its sale in the future will even exceed the past.

Israel, my Glory; or, Israel's Mission and Missions to Israel. By JOHN WILKINSON. London: Mildmay Mission to the Jews, 60 Newington Green, N.

MR. WILKINSON has given us in this volume the result of many years careful and critical study of the Hebrew Scriptures, and in a lucid, forcible style presents to view the convictions at which he has arrived on the deeply interesting and important subject of which he treats. As a *resumé* of arguments and Bible statements of fact, relied on by a growing number of earnest and prayerful students of the prophetic Word, the book is of much value, and should be read by all lovers of Israel and by all inquirers concerning Jewish aspects of truth. Expositions of difficult passages will be found plentifully strewed in its pages, and, coming from one who has a close acquaintance with the original text, these are worthy of serious attention. Another feature of the book is its compilation of facts and statistics bearing on the present position of the Jews in the world and the marvellous work that is just now being done for bringing the Gospel of Jesus the Christ before them. The evidence afforded of the special blessing God is giving to missions to Israel will be to many a startling discovery and cannot fail to awaken wider interest in the spiritual welfare of the chosen race. We commend the work to our readers as well worthy of their notice.

The Preacher's Commentary on the Gospel of St. John. Hodder & Stoughton.

THE Rev. Gordon Calthrop has given us in this volume 130 homiletic sketches on interesting and important topics. The book is one which will prove very helpful to many a minister, and to others.

Jubilee of Rev. Dr. Murray Mitchell.

WE have received a copy of the souvenir (printed for private circulation) of the proceedings connected with Dr. Murray Mitchell's recent jubilee. The booklet is daintily got up and is interesting as showing the high esteem in which this distinguished missionary and servant of Christ is held all over the world. Addresses and congratulations are included from a large number of places in the old and new world, and, of course, India contributes a large share of the interest thus manifested.

Evangelical Alliance.

THE CHELTENHAM CONFERENCE.

THE forty-third Annual Conference of the British Organization of the Evangelical Alliance is past, and it may most emphatically be said that no previous Conference has been held under happier auspices nor with greater or more sustained interest. There had previously been much prayer for God's blessing upon the proceedings, and from the opening hour of the Conference to the last moment there was an earnestness and fervency of spirit pervading the assemblies. Many were the expressions of gratitude to God for the evident sense of the Holy Spirit's presence and power. Brethren from various parts of the country who are in the habit of attending the Conferences of the Alliance were deeply impressed with the tone of the various meetings and the spirit of brotherly love and union which prevailed throughout the proceedings. The spirituality and power of the addresses was very marked, and the attendance, which was large on the opening night, grew still larger from day to day. The Assembly Rooms accommodate 1,000 persons; but the number assembling on the first night crowded the building, while on the two succeeding nights, although 200 additional seats were provided, there were larger numbers standing and every inch of space occupied, while many who would gladly have been present, failed to obtain admission.

In some large cities the attendance at Conferences of the Alliance may have been more numerous, but never have there been more hearty or more crowded gatherings. Two other features of the meetings at Cheltenham may be noticed; notwithstanding the closely-packed state of the hall in the evenings, and the fact that many had to stand in a crowd for two hours or more, scarcely any who were present left until the close of the meetings. Rarely have the morning and afternoon sessions of the Conferences been so largely attended as at Cheltenham; and 600 persons were found ready each morning to remain to the end of the two hours' meeting.

The number of clergy and ministers of all denominations present was very large, and many of these attended all the meetings. The heartiness and cordiality which prevailed at the public gatherings was also manifested privately in the hospitality enjoyed by the delegates and members in many a Christian home in Cheltenham.

The foundation truths of the Christian faith were strikingly enunciated in the various addresses, and all who were privileged to be present at the Cheltenham Conference felt that they had enjoyed a time of real refreshing from the presence of the Lord.

It should be added that, on the Thursday morning before the commencement of the Conference, a goodly number of Christian ministers and friends of various Evangelical denominations accepted the invitation of the Rector (Rev. Canon Bell), and attended a celebration of the Lord's Supper in St. Matthew's Church. They partook of the bread and wine in true Communion, realizing by the Holy Spirit that "we being many are one body and one bread, for we are all partakers of that One Bread."

The final meeting of the Conference was a very hallowed one; and, as the first meeting closed with an address on Christ and His friends, while the last evening ended with the atonement of Christ, it was fitting that the forty-third Annual Conference of the Alliance should conclude with the grand old hymn, "All hail the power of Jesu's name." This was sung by the audience, standing.

In our present issue we are only able to give the address of welcome on the opening night and an outline of the proceedings. In the December number we hope to give most of the addresses in full.

TUESDAY, OCT. 22.

An hour before the public meeting in the Assembly Rooms there was a conversazione, at which many friends and members of the Alliance were present and enjoyed social intercourse. The public meeting was held in the large hall, which was crowded. The Rev. Canon BELL (Rector of the Parish and Chairman of the Local Committee) presided, and on the platform there was a considerable number of clergymen, ministers, and laymen of the different denominations. Mr. J. M. Boyce (organist of St. Paul's Church) accompanied the singing on the

American organ. The proceedings were commenced with the hymn,

"Come let us join our cheerful songs."

The 133rd Psalm was read by the Rev. G. Despard, and the Rev. Austen Davey led the meeting in prayer.

THE ADDRESS OF WELCOME.

The CHAIRMAN then delivered the address of welcome. Canon Bell said :—

My dear Christian Friends,—I offer, as the rector of this parish, a hearty welcome to the members of the Evangelical Alliance, who have most kindly accepted our invitation to hold their Annual Conference this week in Cheltenham. I take this public opportunity of saying how grateful I feel to the President, Vice-Presidents, and the Council of the Alliance for having so graciously and promptly assented to our wish to see them here. I pray that God may richly bless our deliberations, and the addresses which are to be delivered by men "whose praise is in all the churches," on subjects that bear upon vital religion, and the growth of the spiritual life.

You will permit me to say something on the chief, though by no means the only object which the Evangelical Alliance has in view. It does not seek to create unity, for this has been already created for all who believe in God's only Son and man's only Saviour, and indeed is a great and most blessed fact; but it seeks *to manifest* that living and essential union which "knits together the elect in one communion and fellowship in the mystical body of Christ our Lord." "There is one body, and one Spirit—even as we are called in one hope of our calling—one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all."

And if so, can we for a moment question the duty of those who are Christ's, to cherish feelings of Christian affection one towards another, and to hold out the right hand of fellowship to all "who love the Lord Jesus Christ in sincerity." "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

Scripture gives us many exhortations to "keep the unity of the Spirit in the bond of peace," and, rising above our religious differences, so far as they touch not the integrity of the faith, to manifest the reality of the union which exists beneath all such differences, and which binds all true believers together in the fellowship of Christ.

And how can this be accomplished? Only by our being filled from on high with the Spirit—that Spirit who alone can "shed abroad the love of God in our hearts," and teach us to realize the truth that in Christ we are members of "the family in heaven and earth"—that family to which our Lord stretches forth His hands, saying. "Whosoever shall do the will of my Father, the same is my brother, and sister, and mother." And surely, if we rise up to this sublime standard of doing the will of the Father, and if we are "taught of God to love one another," then, should we have occasion to speak of our brethren's faults, thinking that something needs amendment in the polity of that branch of the church to which they belong, the truth will be spoken, not in harshness, but in love; and while we endeavour to remove "the mote out of a brother's eye," we will not leave untouched "the beam" that is in our own. All will be well—all must be well—if we follow the rule of that "charity" which St. Paul has crowned the queen of all the graces, and in whose praise he has chanted the most eloquent psalm of the Church.

If, instead of accentuating differences that are not vital, and of exaggerating them before a scoffing world by means of the press or on the platform, we sought with all lowliness and meekness to heal the breaches of Zion, surely a blessing would follow. And are not the things on which we are all agreed infinitely more important than those on which we differ? We are one in all the great fundamental principles of our common faith. We accept, without hesitation or qualification, the doctrine of the Trinity in Unity, the incarnation of the Eternal Word, the atonement by the obedience unto death of Christ on the cross, the divine personality of the Holy Ghost, the plenary inspiration of the Scriptures, the universal corruption of mankind, the condemnation of the whole world but for grace; we hold that to be saved we must be divinely renewed, that to enter the kingdom of heaven we must be born from above. We are agreed in the belief that the reformation—achieved by the struggles and the martyrdom of the holy and the true, won by their sufferings at the burning stake and on the bloody scaffold—gained for us mental, spiritual, social, and political freedom, and laid the foundation of our liberties deep in the Word of God; and, therefore if, instead of holding hostile or isolated positions because we differ in the interpretation of our Lord's will as regards the constitution of the Church or its bearings in relation to the State, we agreed to differ, and sought harmony and unity in brotherly communion and united prayer, might we not hope for such a deepening of the spiritual life as would not only bring strength to our own souls, but would tell upon the world at large? The windows of heaven would be opened and showers of blessing descend in copious abundance, and they would carry with them such fervent love and solemn fear of God, such intense zeal for the honour of Christ, such an earnest yearning for perishing souls, such holy feelings of brotherhood, that old prejudices would be overcome, that those hindrances to union which now seem so formidable would melt, dissolve, and pass away like some field of ice at the breath of the summer sun. I confess I am not very sanguine about what is called "Home Reunion," if by this is meant the gathering of all the sheep of Christ into one ecclesiastical fold. This may not be the will of God in this dispensation; nor, could it be attained, would such uniformity necessarily produce unity of opinion on all points. Alas, no! The divisions in my own Church prove too plainly that the contrary is the case. And I do not hesitate to say that, accepting as I do the articles and formularies of my Church in this natural sense, and agreeing as these do with the Westminster Confession of Faith, I am on many points of doctrine nearer to Nonconformists without our Church than to those who may be rightly called Nonconformists within. But though we may never all belong to one great external fold in this world, yet we may all do what within us lies for the furtherance of Christian union. There is surely a broad line between the essentials

and the circumstantials of the faith. There ever has been and ever will be differences in the Christian Church as to ordinances, modes of worship, and forms of government. You can no more make all men think alike on these subjects than the Emperor Charles v., in his Spanish cloister, could make two timepieces go alike and move in perfect harmony. But while there will be differences on points that are not vital there is no reason that we should not love a Christian whenever we see him, and bearing and forbearing and agreeing to differ, walk with him as far as we are agreed. When John asked our Lord to forbid a man to cast out devils in His name because he followed not with them, He replied that no one who could do a miracle in His name could lightly speak evil of Him or be against Him. He did not direct John to compel the man to join their company, nor did He say that the man must unite himself to their little band in order to become a disciple. He was on His side, that was enough. What a lesson of wisdom and charity have we here. True Christians who hold the Head, which is Christ, and who are born again of the Holy Spirit—whatever minor differences they have—are but the branches of a tree which is still one,—one in root and stem, in sap and flower and fruit. We are united in Christ; we meet in Him as in one common centre; and like the radii of a circle, the nearer we draw to the centre—that is, the nearer we approach to Christ—the nearer we shall be to each other.

Neither Holy Scripture nor the Church of England considers any external polity as necessary to the existence of the one Catholic Church. The Church of England, in her 19th Article, uses this language: "The visible Church of Christ is a congregation of faithful (*i.e.*, believing) men, in which the pure Word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that are of necessity requisite to the same." But she has not laid down what those things are that are of necessity requisite to the due administration of the sacraments, and it is a matter of history that our reformers were in communion with the Presbyterian Churches abroad, and that the validity of Presbyterian orders was recognized by some of our foremost Bishops and Divines. In the Prayer-book we pray for "the good estate of the Catholic Church," which is immediately explained as "all who profess and call themselves Christians." In the Communion Service, the mystical body of Christ—that is, the Church—is described as "the blessed company of all faithful (*i.e.*, believing) people." The greatest Divines of the Church of England define the Church as it is defined in the "Bidding Prayer," as "the whole congregation of Christian people dispersed throughout the world." Where Christ is, there is the Church,—the Church of Richard Hooker and Jeremy Taylor; the Church of Luther and Calvin; the Church of Bishop Andrewes and Bishop Hall; the Church of Richard Baxter and John Bunyan; the Church of John Wesley and Toplady, of Doddridge, and Chalmers, and Watts. For my own part, while I do not plead for the sacrifice of any principle which on either side is conscientiously maintained, I do plead for a larger charity, and a more generous attitude towards all who hear the voice of the Good Shepherd, and follow Him by walking in the light. It is no breach of charity to say that I value my own Church for her apostolic government, her historic continuity; for the beauty of her liturgy, and the scriptural doctrines of her Articles; but God forbid that I should make the Church of England coextensive with the Church of Christ, or that I should un-church, or excommunicate all who do not worship in her pale. "I humbly hope," with Archbishop Trench, "that we may never forget, amid all the wretched antagonisms, divisions, and strifes of the present time, that there is a church invisible which enfolds and embraces all who love the Lord Jesus Christ in sincerity,—which embraces these, to whatever confession they belong—these, and none else but these." With churches which hold the essential truths of the Gospel we are at one, although there be no external uniformity; and although I may think that some churches have sustained a great loss in losing many of the features of the primitive model on which the Church of England has been formed; with members of such churches there may be, and is, combined unity of action. We can stand together on the broad platforms of the British & Foreign Bible Society and the Religious Tract Society, and can join in united meetings for prayer. We can unite in common action against the common foes of our faith—against infidelity, against superstition—and we can work together in many objects of social reform. Thus we can "keep the unity of the Spirit in the bond of peace," and show that we are one in Christ. But as there will still be diversities and differences among Christians—as we shall never in this world see eye to eye—we must wait for the complete manifestation of the unity of the Church, until the time when Christ, its Head, shall come and all His saints with Him, and He shall "reign on Mount Zion and before His ancients gloriously." Then shall the Church appear as she appeared to the enraptured prophets of old, when they spake of her as "all glorious within and as clad in gold of Ophir." Then shall she realize the high ideal of which prophets and apostles have foretold: she shall be wholly catholic, infallible, one; she shall not have spot or wrinkle, or any such thing, but be without blemish, and shall be presented faultless before the throne of God.

And, brethren, when we are tried by present imperfection and differences amongst brethren; when we are pained because there are rivalries and jealousies existing, let us be patient, and let us look to the coming of Him who will "make all things new"; yea, let us look for the good time appointed of the Father, when imperfections and differences shall cease, when God shall once more pronounce all things to be "very good."

No church on earth is perfect. Out of imperfect materials the true Church is being built, and let us remember that the Church of Christ, the spiritual house, the holy temple, is now only in process of building. The materials of the heavenly temple are at present under the Great Architect's hands. By the means of grace, by the Word, by the Spirit, by the hard strokes of trial and by rough Providences, the great Master Builder is preparing the living stones, hewing them from the quarry, fashioning them and polishing them that He may set them in a temple where no sound of axe or hammer is heard. The Church is in process of building, and no more than any other building can this be judged or understood till the work has been brought to a close. Then, when "the headstone thereof is brought forth with shoutings of 'Grace, grace unto it,'" when the scaffolding of

present ordinances is removed, when the heavens which concealed many of the living stones shall be rolled together as a scroll—this temple, whose walls rest on the true foundation, having been laid firmly there by apostles and prophets, "Jesus Christ himself being the chief corner-stone," this temple shall be seen to be of such grand proportions and surpassing splendour that it shall stand forth the admiration of angels, the wonder of the universe, and the glory of God.

May God hasten the advent of this promised blessedness! In the meantime, let us "walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." "Brethren, if God so loved us, we ought also to love one another." For this blessed end, God of love, pour out Thy Spirit in rich abundance on the churches! Then shall Thy people dwell together in unity, and the world say, as it did in the early days, "See how these Christians love one another."

I heartily welcome you all to our Conference, and may a large measure of God's Holy Spirit be with us!

I have pleasure in stating that there will be an administration of the Lord's Supper in St. Matthew's Church on Thursday morning at ten o'clock, to which I cordially invite you all.

Mr. A. J. ARNOLD (secretary) intimated that, from various causes, several vice-presidents of the Alliance were prevented from attending the Conference, among them being Lord Ebury, Sir Harry Verney, and Lord Forester, all of whom expressed their regret at being absent. The Rev. C. H. Spurgeon also sent a message desiring a blessing on the proceedings.

RESPONSES TO THE WELCOME.

Mr. DONALD MATHESON (Chairman of the Council) said:—

In the much regretted absence of our President, Lord Polwarth, I desire to express in the name of the Council, our warmest thanks for the cordial welcome which has just been given us, and for the earnest and faithful words we have listened to. Having had the privilege of attending these Annual Conferences for many years, I can truly say that they have invariably proved to be "as the days of heaven upon earth." Dwelling together in unity, it has been good and pleasant, and the Lord *has* commanded the blessing, even life for evermore. Ecclesiastical differences have been forgotten, and one has been driven to say: "If forgotten *now*, why not all the year round?" At a meeting held on one occasion for the promotion of Christian union, Canon Wilberforce was asked to speak on the chief hindrance to this. He stood up, and simply said: "Judging," and then sat down. It was a comprehensive speech and not easily forgotten. I saw in the *Times* only yesterday an appeal from Dr. Parker of the City Temple to the Archbishop of Canterbury in behalf of *Home Reunion* on spiritual lines instead of ecclesiastical. It occurred to me that this is the very work in which we, the Evangelical Alliance, are engaged, so, if the leaders of the different flocks will only show the way, we may hope to make large and rapid accessions to our ranks in future, under the glorious motto, "*Unum corpus sumus in Christo.*" We are to confer together, as will be seen from the programme, on topics well fitted to make us soar as on eagle's wings, in contemplation of our crucified but now risen Lord. Seated in the heavenlies in Christ Jesus, we can then look down as with a bird's eye view on earth's troubles; and consider how best to promote the evangelization of the world, and to obey the great Captain's marching orders. We have also to consider how to deal with two great hindrances to the spread of the Gospel—viz., Romanism and its half-way house Ritualism, and National Morality as affected by the gigantic evil of our Government Opium Traffic. I trust that in the various topics that come before us we shall have the teaching and guidance of the Holy Spirit, and we cannot doubt this as I understand there has been much preparatory prayer for the Divine Presence.

The Rev. F. H. MARLING (Montreal), replying on behalf of the Canadian and United States Branches of the Alliance, expressed his gratification in reporting that the cause of Christian union was steadily advancing on the other side of the Atlantic. Members of different evangelical churches, who formerly stood apart from each other, were now happily fused into one for the common object of promoting the extension of the kingdom of Christ. The Evangelical Alliance had largely contributed to that happy result. Christian union was thus in the air, and a blessed thing it was. He heartily agreed with the Chairman that they should look for union rather on the lines of spiritual unity in diversity than in mere outward uniformity. In that direction there were certainly marvellous signs of growth in the present generation.

Pasteur BLUETT (Savoy Mission), responded for the Continental brethren, and testified to the value of Christian union in European countries, especially where the errors and superstitions of Roman Catholicism prevailed.

CHRIST AND HIS FRIENDS.

An admirable address on this subject was delivered by the Rev. Dr. DONALD FRASER (Marylebone Presbyterian Church), a report of which is reserved for next month.

The pronouncing of the Benediction brought the opening meeting to a close.

WEDNESDAY, OCT. 23.

At ten o'clock there was a devotional meeting, which was largely attended. In the absence of the Rev. J. M. Blackie, LL.B., the Rev. J. MORE (Presbyterian Church, Cheltenham), presided. Many brethren joined in prayer for the divine blessing on the Con-

ference; and for the restoration to health of some who were unable to be present, through illness. Among these were the Rev. J. M. Blackie, Rev. J. Hudson Taylor, Rev. John Hartley, Rev. Talbot Greaves and General Field (Secretary). Mr. Morr having read the first five verses of the 21st chapter of St. John, he founded his address chiefly on these words: "But when the morning was now come, Jesus stood on the shore." He said:—

Brethren, fix your eye on the Lord Jesus as He stands there in the morning light by the Sea of Galilee, and you will see Him doing four things which he is doing to-day—(1) He is watching His disciples at work; (2) He is sympathizing with them in their failures; (3) He is surprising them with wonderful success; and (4) He is waiting to receive them when their work is done.

1. He is watching His disciples at work.—I have seen people watching fishermen at work; what was a mere pastime to them was hard work to these humble toilers, and they would sit or recline at full length on the grass; but Jesus stood and watched them, which shows the keenness of His interest in them. And so He is watching us and also our fellow-disciples wherever we are working or however humble we may be. He is watching us from the other shore, not with the eye of a detective to find out our defects, but with the loving eye of our dearest friend, ready to cast the mantle of God's charity over our failures, and to put the highest value on our humblest services.

2. He stood on the shore sympathizing with their failures.—You see how the most diligent endeavours may only end in failure. These men were professional fishermen; they were at work on the water most familiar to them; they understood all the conditions of success, and yet the sum total of their night's work amounted to nothing. And we are willing enough to admit that if brethren more gifted, or eloquent, or earnest, or inspired with a passion for saving souls were in our place, the work of the Lord might prosper; but it is humbling and heartbreaking to find that all our toil seems to end in failures. I have seen a group of people very soon scatter when every haul of the net was empty. If you are a success anywhere you will always attract a large amount of human interest; but who cares to watch failures? Ah! brethren, real merit may be disguised by apparent failure; but only the quick eye of the Lord can discover it, and we are, perhaps, never nearer to His heart than when we are burdened with the feeling of failure. He knows what that means. No son of man has experienced so keenly the sense of it. Does not prophecy put these words into His mouth: "I have laboured in vain; I have spent my strength for nought and in vain." And He, too, had to fall back on the securities of the everlasting covenant for support. "Yet surely my work is with the Lord, and my judgment has passed over to my God." It is my deepest conviction that no honest bit of work for God ever fails, and the loving sympathy of the Lord should always be our strongest consolation.

3. He has come to bless them with surprising success.—The wonder is that they did not see Him sooner. It was full morning light now and they were not far from land, and they had the promise of His coming to Galilee, and they might have been expecting Him; but the truth is, they were so busy with their net and boat and fishing, and their heart was so heavy with disappointment, that they had no eye for Him. Oh, are we not like them often? with the feeling overwhelming us that the devil's kingdom is the only strong thing here, with the cries of a perishing world ringing in our ears, with a crushing sense of spiritual helplessness in the midst of all. What do we do? We increase our agencies, we get up evangelistic meetings, we bring in gifted brethren to our aid, and there is no result worth speaking of. Would it not be our wisdom if we were to hold our hand awhile and look round the horizon to discern the presence of our mighty helper? "He said to them, Cast the net on the right side of the ship and ye shall find." And I marvel that they did it; they knew not that it was Jesus. And yet these professional fishermen followed this advice of one they took for a mere landsman. And "immediately they enclosed a great multitude of fishes." That shows us that the Word of the Lord will sometimes come home to the conviction of a man with such power, even before he knows the Lord, that he is constrained to obey it, and obedience to it leads him into the full revelation of the Lord himself. "That disciple whom Jesus loved said to Peter, 'It is the Lord!'" Our faith may be sorely tried, but if we hold on our blessed Master may turn the scenes of our most humiliating defeats into the scenes of our most glorious triumphs.

4. He is waiting to receive us when our work is done.—When these disciples came on shore they were surprised to see a fire of coals there, and fish laid thereon, and bread; where the coals came from I cannot tell you, but I see when His ordinary providence fails to serve His purposes, He brings His special providence into operation sometimes; and thus he had anticipated and provided for all their wants. When we have reached the other shore, please God, and our sight is adjusted to the light of glory, we too shall be surprised at what He has prepared for us. I have sometimes reached the terminus of a long wearying railway journey in a strange city, and I have seen the platform crowded with expecting people who had come to meet their friends, and have watched the eye sparkle with pleasure and countenance light up as friends were recognized, and then followed the embracing, and the hand shaking; and I have never felt more lonely in this world than when standing amid these greetings a stranger for whom no man cares. Ah, brethren, when our work is done and our last battle fought out, we shall have a glorious welcome to the Evangelical Alliance on the other shore. There will be the friends who have gone before, and the holy angels who have been our ministering spirits, and must be glad surely that we are at last beyond the reach of all hurt; and chief of all, and best of all, there will be our blessed Lord Himself to bid us welcome. For has He not said: "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also?"

Jesus in mercy bring us to that dear land of rest,
Who art with God the Father, and Spirit ever blest.

MORNING SESSION.

Mr. DONALD MATHESON presided. "The Annual Address" was given by the Rev. Hubert Brooke (Incumbent of St. Mary's, Reading). Subject—"The Head needing the members" (1 Cor. xii., 21). "The Practical Resolutions" were read by the Rev. G. E. Thomas (Bath); an address was delivered by the Rev. Dr. L. B. White (Rector of St. Mary, Aldermary, London), on the "Evangelical Alliance in Relation to the Evangelization of the World." A *resume* of the annual report of the Alliance was given by the Secretary (Mr. A. J. Arnold).

The Council for the ensuing year having been appointed, the meeting was closed with prayer.

AFTERNOON SESSION.

General Sir G. MALCOLM presided, and gave a brief address. The subject under consideration was "Missions." It was introduced by the Rev. Philip Colborne (Birmingham), and amongst those who also spoke were Pasteur Bluett, the Rev. A. R. Cavalier (Cheltenham), and the Rev. P. W. Jordan. Open Conference followed, and many brethren participated in the discussion. [We hope to give the substance of these addresses in our next.]

EVENING SESSION.

The chair was occupied by BARON DE FERRIERES, and the hall was crowded in every part.

After a few introductory remarks from the Chairman, it was announced that the Rev. Talbot Greaves was unable to give the address for which he was announced, owing to illness. The Rev. F. H. Marling (Montreal), spoke on "The Jesuits' Estates' Question in Canada"; the Rev. Dr. Clement Clemance (Croydon), followed with an address, entitled "The Lord's People: a Royal Priesthood"; and the Rev. Dr. John Culross (Principal of the Baptist College, Bristol), with a speech on "The Spirit in which Religious Controversy should be conducted."

THURSDAY MORNING, OCT. 24.

Mr. BENJAMIN THOMAS (Bristol) presided. There were three selected addresses: (1) "The present necessity for firmly and fully maintaining the Divinity and Atonement of our Lord Jesus Christ," by the Rev. Dr. Jenkins (Hon. Sec. Wesleyan Missionary Society); (2) "The Primitive Records of Genesis, attested by the oldest Gentile traditions," by the Rev. Canon Fausset (York); and (3) "Meditation in Holy Scripture, the antidote for present day restlessness and superficiality in Christian life," by the Rev. H. E. Brooke (Bromley, Kent).

AFTERNOON SESSION.

The chair was occupied by Mr. DONALD MATHESON, The subject for consideration was "National Morality and the Opium Traffic"; on which the Chairman and the Rev. George Piercy (Wesleyan Mission to the Chinese in London) gave addresses. This was followed by open conference, in which several brethren took part.

On the motion of Dr. Jenkins, seconded by the Rev. A. Davey (Cheltenham), a resolution was unanimously adopted expressing the necessity for urgent and immediate steps being taken by the Government of India for the cessation of the Government connexion with the opium traffic, and for its entire prohibition.

CLOSING MEETING.

Mr. DONALD MATHESON presided, and having spoken briefly, called upon Colonel Wilmot-Brooke (member of the Council) and the Rev. Mr. Bagley (Tottenham) who expressed the hearty thanks of the visitors for the hospitality they had received from their Cheltenham brethren. Canon Bell replied.

Two addresses were then given, the first by the Rev. Canon Ripley (Norwich) on "Love of the Brotherhood indispensable to Spiritual Life," and the second on "Calvary, the Meeting-place of Christians," by the Rev. C. B. Symes (Congregational Church, Leytonstone.)

The Conference was then brought to a close by the Benediction, pronounced by the Rev. Canon Bell.

[We hope to give in our next issue most of the addresses to which reference is made above.]

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, Oct. 10, the Treasurer presiding. After a passage of Scripture had been read, prayer was offered by Rev. Dr. Fraser.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Alfred Edmeades, Esq., Winchester.
Edward Edmonds, Esq., Paignton.
Mrs. A. Bennett, Paignton.
Miss C. Elliot, Paignton.
Miss T. R. Elliot, Paignton.
F. G. Skardon, Esq., Paignton.
Mrs. Skardon, Paignton.
Miss C. G. Prowse, Paignton.
Captain Oldfield, Tunbridge Wells.
Colonel Meyer, Tunbridge Wells.
Mrs. Meyer, Tunbridge Wells.
Edward G. Cubitt, Esq., Norwich.
Brigade-Surgeon White, Winchester.
John H. Barton, Esq., Winchester.
T. M. Riley, Esq., and Mrs., Winchester.
Miss Wells, Winchester.
Miss Andrews, Ilkley.
Captain W. J. Reid, Derby.
Rev. W. C. Greene, Cheadle.
Rev. Vincent J. Higgins, Derby.
Mrs. Higgins, Derby.
Rev. F. Orton, Derby.
Miss Welch, Derby.
Miss Copeland, Derby.
Mrs. Vallack, Egremont.
Miss Latham, Egremont.
Mr. R. Bryden, Derby.
Rev. Robt. Tapson, Tunbridge Wells.
Mrs. J. B. Keith, Woodford.
Miss E. C. Toy, Ashbourne.
Rev. B. Hackett, Ashbourne.
Mrs. Saunders, Wolverhampton.
Harry Phillips, Esq., Birmingham.
Rd. Boyns, Esq., Birmingham.
Ephraim Richards, Esq., Birmingham.
Thos Darley, Esq., Birmingham.
Albert Edwin Butter, Esq., Birmingham.
Rev. J. Geo. Beauchamp, Birmingham.
Rev. Arthur Jas. Sherwell, Birmingham.
Robt. Stafford Brealy, Esq., Birmingham.
Wm. Thos. Hayden, Esq., Birmingham.
J. Stainer Wilkinson, Esq., Birmingham.
Rev. Albert Lloyd, Birmingham.
Wm. Geo. Allen, Esq., Birmingham.
David Ashby, Esq., Birmingham.
Arthur Wm. Cooke, Esq., M.A., Birmingham.
Geo. Hardyman, Esq., M.B., Birmingham.
Miss Large, Bath.
Signor Moscardi, Bath.
Rev. E. W. Slater, Marlborough.
Mr. T. L. Pinniger, Calne.
Mr. Hy. Wilkins, Calne.
Mr. Thos. Harris, Calne.
Mr. T. E. Redman, Calne.
Mr. Hy. Lyne, Winchester.
Donald Campbell, Esq., M.D., Calne.
Miss Newbury, Calne.
Rev. R. G. Wheeler, Calne.
Miss M. Atcherley, Shrewsbury.
Miss Griffiths, Shrewsbury.
Follioft Sandford, Esq., Shrewsbury.
Mrs. Sandford, Shrewsbury.
Mrs. Nutsey, Shrewsbury.
Samuel Jackson, Esq., Shrewsbury.
Mrs. Jackson, Shrewsbury.
Rev. C. E. L. Wightman, Shrewsbury.
Mrs. Wightman, Shrewsbury.
Colonel C. E. Basevi, Cheltenham.
Mrs. Simpson, Gloucester.
Miss C. E. Jones, Stonehouse.

DEPUTATION WORK.

General Field and Mr. Arnold gave reports of their recent deputation work.

OBITUARY.

Reference was made to the death of the Rev. Dr. Somerville, Mr. H. F. Bowker, and Mr. William Leckie, all of whom had been members of the Alliance from a very early date, and the last-named had formerly been treasurer of the Edinburgh Branch; also of Mr. Robert Baxter, who for many years was an active member of this Council.

The Secretaries were instructed to convey to the bereaved families the expression of the sympathy of the Council.

ANNUAL REPORT.

Mr. Arnold then read draft of the Annual Report, after which the Council expressed their approval, and unanimously agreed that the draft now read be presented to the Conference at Cheltenham as the report of the Council for the year.

RELIGIOUS INTOLERANCE IN SPAIN.

Correspondence with Mr. W. Greene and also with Mr. Lawrence, of Criptana, in Spain, was submitted to the Council. From the letters it appears that the chapel still remains closed and there is an action pending against Mr. Lawrence, false charges being made. Mr. Green urged that Mr. Lawrence should be helped by the Alliance in the cost of securing an advocate for his defence at the trial; and the Council agreed to this suggestion.

SECRETARIAL DEPUTATION WORK.

Mr. Arnold reported to the Council that on Sept. 24th he visited Wolverhampton, where he again received a very cordial welcome from Mrs. E. D. Shaw, who had convened a drawing-room meeting at her residence. This was the second time Mrs. Shaw had rendered

this valuable service to the Alliance. Owing to various local circumstances the attendance was not quite so large as had been expected, and many of those present had listened last year to the address then given, setting forth the principles and the work of the Evangelical Alliance. On the present occasion Mr. Arnold confined his remarks principally to the operations of the past year, and much interest was awakened by the statement of the secretary showing how greatly God has prospered the efforts of the Alliance at home and abroad. The release of persecuted Christians in Turkey, and the steps taken in regard to other cases of religious intolerance evoked much sympathy. At the close of the meeting several ladies and gentlemen came forward and expressed their wish to be enrolled as members of the Alliance, while those who previously became members had their interest deepened.

On Sept. 25th, Mr. Arnold proceeded to Birmingham, where, for the third time, he was cordially welcomed as a guest, by the Rev. John and Mrs. Hartley, at the Wesleyan College, Handsworth. On former occasions Mr. Arnold had addressed the students, but this time Mr. and Mrs. Hartley had kindly sent out a large number of invitations to Christian ladies and gentlemen to a conversazione. Tea and coffee were served in the dining-room, and afterwards the company adjourned to the fine hall of the college. Here, including the students, there was an audience of about 150. Mr. Hartley presided, and was supported by the Rev. Dr. Newton Young and Rev. F. W. Macdonald. After singing and prayer, Mr. Hartley cordially welcomed the friends present and expressed his own unabated attachment to the Alliance with which he had been identified from its commencement. The audience listened with close attention for over an hour while Mr. Arnold, touching lightly upon the principles of the Alliance and the great progress made during the past forty-three years, dwelt principally upon the recent work. The sympathetic interest of all present was evoked as the secretary described the success which, by God's blessing, had attended the efforts of the Alliance during the past few months in regard to religious intolerance in Turkey. At the close of the meeting a number of the friends gave their names for enrolment as members of the Alliance.

From Birmingham, Mr. Arnold proceeded to Bath, where he had the opportunity of addressing a drawing-room meeting at Oriel House, convened by the Rev. G. E. and Mrs. Thomas. Most of the friends present were already members of the Alliance, and as Mr. Arnold had given an address in the same room only a little more than a year ago, he spoke on this occasion almost entirely of the work of the past twelve months, and showed how much cause there was for thankfulness to God in the blessing which He had given to the efforts of the Alliance, especially on behalf of the persecuted for Christ's sake in Turkey and other countries.

On Friday Sept. 27, Mr. Arnold visited Calne (Wiltshire), where the Rev. R. G. Wheeler had kindly convened, by private invitation, a meeting of Christian friends of all denominations. The British School-room was well filled, and, after singing and prayer, Mr. Wheeler introduced the secretary, who gave an address, describing the aims of the Evangelical Alliance, and the work at home and abroad. This was the first occasion on which such a meeting had been held in Calne, and much interest was awakened in the statement made, especially regarding efforts on behalf of the persecuted for Christ's sake. At the close of the meeting a collection was taken on behalf of the funds of the Alliance, and many of the friends present gave their names for enrolment as members.

At Shrewsbury, on Monday, September 30, Mr. and Mrs. Samuel Jackson very kindly opened their drawing-room for a meeting, at which Mr. Arnold had the opportunity of giving an account of the Alliance and its work in various departments—the fostering of the spirit of brotherly love and union, the great and world-wide results of united prayer as seen in the observance of the Week of Prayer, and the blessing which God had given to the efforts of the Alliance on behalf of those who were deprived of their religious liberty. The Rev. C. E. L. Wightman, Vicar of St. Alkmonds, who had kindly interested himself in arranging for the meeting, presided, and expressed his hearty sympathy with the aims of the Alliance, and his pleasure that after so long a period (about thirty years) Christian people in Shrewsbury had the opportunity of hearing an account of the work of the Society. At the close of the proceedings a collection was taken and several of those present gave their names for enrolment as members.

On Friday, October 4, Mr. Arnold addressed a large meeting, kindly convened by the Rev. J. J. and Mrs. Luce in their drawing-room, at St. Nicholas Vicarage, Gloucester; several ministers of different denominations were present. Mr. Luce, in a few felicitous words, introduced the subject, and then called upon the secretary to give some further account of the work of the Alliance, upon which many of those present had heard Mr. Arnold speak at the late Gloucester Conference. At this meeting, also, much interest was evoked in regard to the principles and the work of the Alliance.

General Field, C.B., visited Ilkley on Sept. 24, and by the kindness of Mr. and Mrs. J. Taylor had the pleasure of meeting many friends at their residence. The Rev. H. Kempson presided, and after devotional exercises introduced the deputation and strongly expressed his perfect accord with the principles and work of the Evangelical Alliance. The majority of the friends not having previously heard any report on the subject, General Field, in the first instance, referring to the basis and principles of the Evangelical Alliance, pointed out the great value, in these days of erroneous teaching, of an union of God's people "holding fast the Word of Life," and bearing a faithful testimony to fundamental truth. An account was given of the observance of the universal Week of Prayer, and of blessed results in many lands; also of the great International Conferences and of Deputations to various countries, all working for the furtherance of the Gospel. Efforts put forth to stem the tide of infidelity and Popery and to promote the better observance of the Lord's Day were mentioned, and deeply interesting accounts of cases of persecuted Christians delivered from prison by the intervention of the Evangelical Alliance were narrated. A vote of thanks to the deputation, and the Benediction closed the meeting.

The Misses Newton, of Leylands, Derby, most kindly opened their house for a drawing-room meeting for the Evangelical Alliance on the afternoon of Sept. 25; it was well attended, and the Rev. Prebendary Graham, of Lichfield, at the commencement read a passage of Scripture and offered prayer. The Rev. W. Sandford, who presided, read out the Basis, and in a brief address, having warmly spoken of the principles and work of the Evangelical Alliance, after an intimate acquaintance with the same through many years, he introduced the deputation with cordial words of welcome. General Field gave a rapid sketch of the formation of the Alliance forty-three years ago, and its aims and objects, and having dwelt strongly upon the essential need of more union and brotherly love among the children of God who are members of various churches, he proceeded to speak of the progress of the work in our own country and in foreign lands; an unusual amount of interest was manifested by the company throughout the address.

On Sept. 6, General Field proceeded to Edlaston Rectory, near Ashbourne, where, by the kindness of the Rev. W. and Mrs. Sandford, a drawing-room meeting was held. It was like a family gathering, as all present were members of the Evangelical Alliance, with the exception of two, and these at the close of the meeting gave their names for membership. The chairman, Mr. Sandford having given a brief address, the deputation spoke of the progress of the work during the past ten years, and a true season of fellowship was enjoyed in hearing of how the Lord had accompanied with His blessing various operations of the Alliance.

TUNBRIDGE WELLS BRANCH.

A United Missionary Conference, arranged by the Committee of this Branch for Oct. 17, provided two meetings for friends of all foreign missions—and General Sir Robert Phayre, who presided at both, was well supported on the platform by representatives of all the denominations both clerical and lay. The Revs. J. A. Robinson and J. Hudson Taylor and Messrs. Regd. Radcliffe and Eugene Stock were the speakers. At three o'clock, the subject was "The Effect of a Missionary Spirit on the Individual and on the Church of God.'

The Chairman defined a Missionary Spirit as "an intense love for souls and desire to proclaim the Word of God."

Rev. J. Hudson Taylor said: "It is the effect of God's Holy Spirit; our Lord, who was the great Sent One, will manifest His Spirit in His members (the

branches of the Vine) in measure as they abide in Him. They will then have power to witness for Him, 'in Jerusalem and in India and into the uttermost parts of the earth.' A candle which will not shine in one room, will not be visible in another. Unless we are showing light in our family circle, a voyage across the Indian Ocean will not help us; as we get the true missionary spirit in us, we shall lead *restful* lives. He instanced the case of a young lady whose going out to China was such a blessing to those she left behind as well as to some on board ship on the way out—and then, ere long, her example led a proud Confucian noble to seek Christ for himself, and he urged that there are many who would bless the Church at home more by going out than by staying here. If the Church were only obedient, this century might see the first offer of the Gospel (at least) made to every family in China. Think what a blessing would then come on the Church at home!"

The Rev. J. A. Robinson (C.M.S.) described the Mohammedan races of the Soudan, near the Upper Niger, perhaps 50,000,000, with absolutely no white missionary working among them: "We need men of true missionary spirit, willing to dress as natives. The work would be dangerous, as well as difficult; but is this a reason for not attempting it?" "How does it impress one who has been on the spot? It makes us very humble, for all must be in the power of the Holy Ghost; and I would ask you to pray for us that never for ten minutes of our life may we be without the conscious presence of the Master. What should be the effect of a missionary spirit? It ought to bring the Church to its knees. If only Christians agonized in prayer for but half-an-hour a day, how different might be the results in the mission fields!"

Mr. Regd. Radcliffe, from the history of the woman at the well, drew the conclusion that she proved herself possessed of the true missionary spirit. She first wholly surrendered herself, and then became a channel of blessing to others; she went to tell dead men of the Christ, and they became living souls. He thought that we needed a kind of "strike" of all the clergy and ministers and Sunday-school teachers whilst they got on their knees with the cry, "Give us the same wisdom to obey and to become implicit followers of the Lord Jesus as this poor woman." The late Dr. Somerville used to say he wished that a large map of the world could be hung up in every church, in order that we might intelligently pray, "Thy kingdom come." Think of the great Soudan without one missionary at the present time!

The attendance was very large, and at 8 o'clock a still larger audience assembled, every seat in the great hall and gallery being occupied.

General Phayre read the Church's "Marching orders," and then called upon

The Rev. J. Hudson Taylor, who gave a little sketch of the rise of the China Inland Mission. He prayed, in June 1865, for twenty-four willing, skilful labourers; and now they had become more than 324, in inland China. Does not the fact of such an answer to prayer increase our responsibility? Shall we not seek to send forth a fresh band? He believed that £300,000 would suffice to provide for five years 1,000 agents (if they can be had) as well as their outfit and passage money, and that in that period of time the *first offer* of the Gospel might be made to *every* family in China. What is the duty of the Church? May the Lord give us grace to give the proper answer.

Mr. Reginald Radcliffe asked whether God's command "Go to every creature" was not as binding on His people as "Thou shalt not steal"? Yet for 200 years after the Reformation, and after the Bible had been translated into English, no one saw it in that light; and he then proceeded to show how blind St. Peter was to the meaning of the same command, and how lovingly the Lord opened his eyes by an "object lesson" to see that the Gentiles were not common or unclean, as he thought. At last Peter recognized his duty; would that the churches in our land did so now. Is it not time for us to awake?

Mr. Eugene Stock said: What is it we are to send to the heathen? The Gospel, which means glad tidings. Let us realize that our business is not to turn the people from one religion to another, but to carry to them God's message of good news. The Lord said, "All power is given to me, therefore go." There is the logic, and the Lord used another "therefore," when He said, "Pray ye, therefore the Lord of the harvest to send forth labourers." Thank God, some of us are awake, but yet Mr. Radcliffe's indictment is true—every word of it—for the most part; do not let us either over-estimate or under-estimate what has been done. I fear in the past we may have been inclined to over-estimate. We need to get down into the dust and say:

"We have been neglecting our duty; missions are a failure from one point of view and it is our fault," but not that of our brethren and sisters out in the field. Then let us also be world-wide, for if all India, China, and Africa were provided with workers, there would still be a large section of the world yet to be supplied. Again the question is not one merely for Missionary Conferences, but for you and for me. 'Lord, what wilt thou have me to do?' and follow this up by 'Where wilt Thou have me to do it?' To many the answer would doubtless be: 'Work at home,' and to such I would say: 1.—Be firmly persuaded that this cause is first, in our Lord's estimation; search His own words on the subject, if you doubt. 2.—Be faithful. 3.—Be fearless in vindication of missionaries and their work. 4.—Be fervent in prayer. 5.—Be furnished: read your missionary magazines, and be able to answer newspaper criticisms, etc. 6.—Be full of resource.

After singing "Jesus shall reign," a prayer-meeting was held, and some fifteen or twenty young men and women signified their readiness to go out to the foreign field should the Lord open the way for them to do so. To Him be all the praise.

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